

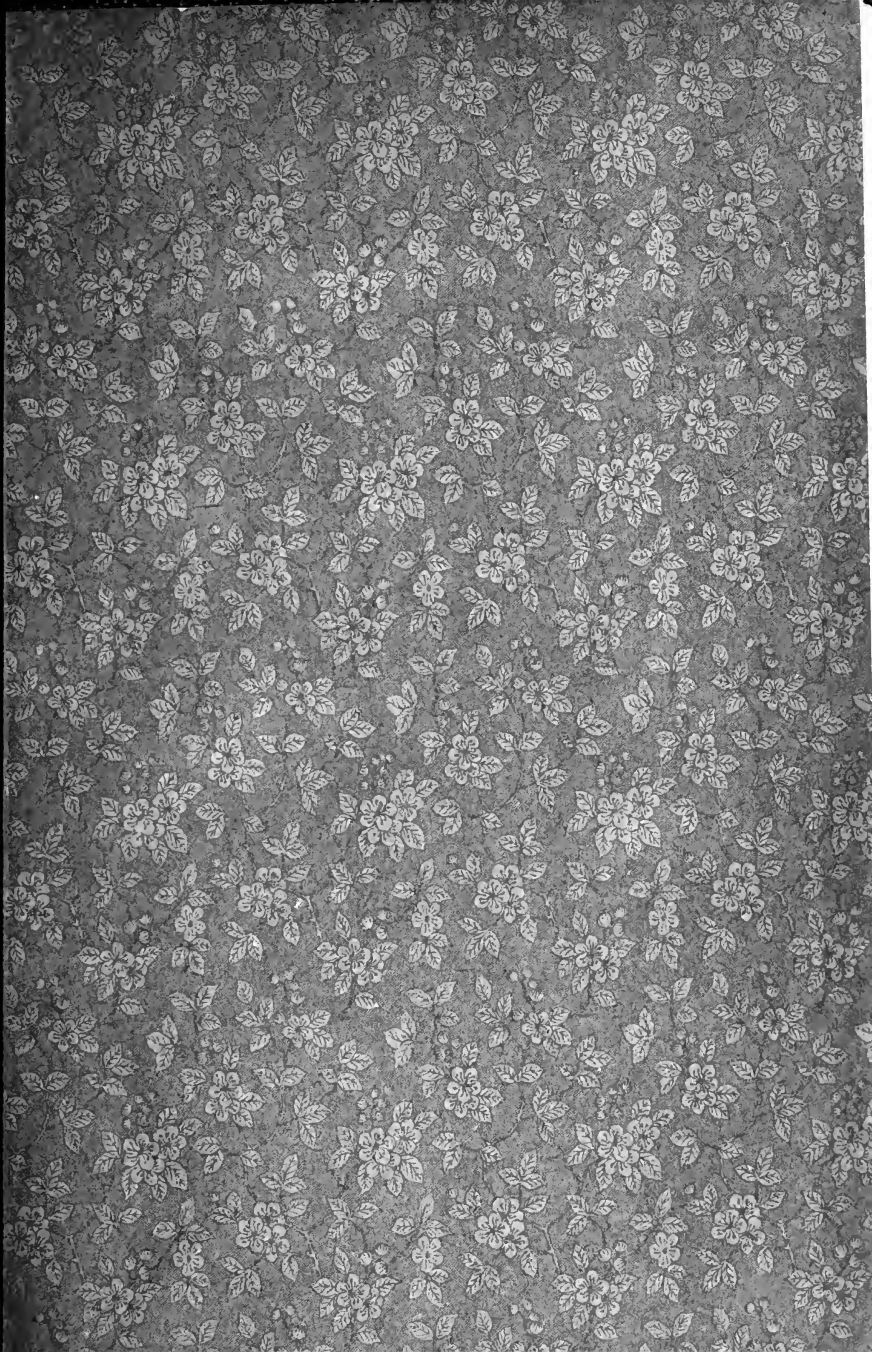


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South Sea Languages
a series of studies on the
languages of the New Hebrides
and other South Sea Islands

vol. I

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NEW HEBRIDES LINGUISTICS.

INTRODUCTORY.

THREE

New Hebrides Languages

(EPATESE, EROMANGAN, SANTO.)

By the REV. D.^{Donald} MACDONALD.

HAVANNAH HARBOUR, NEW HEBRIDES

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P R E F A C E .

SHORTLY after arriving in Melbourne a few months ago for the purpose of seeing through the press the translation of the New Testament into Efatese—a work now completed, and, to the honour of Victoria it should be said, as well printed and bound as it could have been in London—I was asked by Professor A. Harper, M.A., on behalf of the Melbourne Public Library, to provide such materials as are now laid before the public in this work. Not anticipating anything of this kind, I had left at Havannah Harbour most of my notes on various New Hebrides languages, and hence could not give, on the present occasion, anything like a comparative grammar of the whole of these languages. But such a work may yet be forthcoming, and the present may be but the prelude to it. While it is true that the New Hebrides languages cannot be properly understood unless we study them in the light of their relationship to the other languages of the Malayo-Polynesian or Oceanic family, it is also true that the languages of the New Hebrides are of great and indispensable importance to the study of Oceanic. The Melbourne Public Library is an institution that is an honour not merely to Victoria, but to Australia. Planted here in this great continent of the Southern Ocean, the Anglo-Saxon race is bound,

PREFACE.

in the interests of humanity, to complete the investigation of the problems of Oceania so well begun by the illustrious scholars of Europe, who long ago recognised their world-wide importance. Already the Trustees have wisely and worthily taken steps to bring together, from all parts of the world into the Melbourne Public Library, the extant literature relating to these problems.

I deem it a pleasure and an honour to co-operate, in however humble a way, in this truly enlightened movement; and I trust that this little work, though merely introductory and fragmentary, will be found not without real and permanent value. For instance, the late Mr. Gordon, in his notice of the Eromangan dialects (see below, p. 78 and following) has given materials of the highest value to the study of Oceanic, a family of languages spoken by from thirty to fifty millions of the human race. And it need scarcely be said, as it has always been taken for granted by the great scholars above referred to, that the problems of Oceania of deepest interest to mankind can only be solved by the scientific investigation of that linguistic family. In the sketch of the Efatese grammar below it will be noted that various references are made to that family, and I have now merely to refer those who are interested in the subject to the work by the present writer, entitled, "Oceania" (Melbourne and London), published simultaneously with this.

D. MACDONALD.

March, 1889.

SKETCH
OF THE
GRAMMAR
OF THE
EFATESE LANGUAGE.

THE Efatese language is spoken throughout the island of Efate (called by Captain Cook, who discovered it, Sandwich,) and in the neighbouring islets to the north which constitute the Shepherd group, and on a small part of the adjacent coast of Epi. In South-West Bay, Efate, on two small islets called Fila and Meli, and on the east side of the islet of Mai, or Three Hills, in the Shepherd group, the languages or dialects spoken belong to the Maori-Hawaiian branch of the Malayo-Polynesian or Oceanic family, and the people speaking them, or their forefathers within very recent times, have drifted thither in canoes from the Samoan

or Tongan groups. The last canoe that drifted to Mai was filled with people. They had a musket on board, and fought desperately. They were nearly all killed, but one is yet living, and portions of the canoe are still preserved. This took place nearly forty years ago. The Efatese language belongs to the Papuan branch of the Oceanic family, as do all the New Hebrides languages, with such trifling exceptions as those mentioned. There are several dialects of Efatese, differing from each other as do provincial dialects of England or Scotland. The Efatese all understand each other when speaking, except the speakers of one dialect. That dialect spoken in the north-eastern part of the Shepherd group is so different from all the rest that those who speak it and those who speak the other dialects do not understand each other. I shall call that the north-eastern dialect. The Efatese is noticed in the work of Gabelentz (*Die Melanesischen Sprachen*,) but his materials were very scanty, consisting of a short list of words obtained from the work of the Rev. Dr. Turner, and a longer and more valuable list furnished by the late Bishop Pattison; the former of a dialect spoken on

the south of Efate, the latter of the Sesake dialect, spoken on the island of Mai and the neighbouring coast of Epi.

A short grammar of Efatese is given by the Rev. Dr. Codrington in his work on "The Melanesian Languages," who also gives a notice of the Sesake dialect. The former he drew from a translation of the Gospel of Luke by the present writer. All these writers laboured under the disadvantage of not knowing the Efatese. Bishop Pattison was a distinguished linguist and his material on the Sesake dialect valuable. The sketch of Gabelentz carefully founded on that material, is by far the most valuable of the above notices of the Sesake dialect, while that of Dr. Codrington is by far the most valuable on the Efatese as spoken in Efate. The whole of the New Testament has been translated into Efatese, the translation being the joint work of the Rev. J. W. Mackenzie, who is stationed on the south side of the island, and myself stationed on the north side in Havannah Harbour. There is a difference of dialect between the south and north side, besides differences at intermediate places; in fact there are slight dialectical differences in

almost every village. But as all the people understand each other when speaking, Mr. Mackenzie and I thought it possible to make a kind of compromise literary dialect for the whole of the people so understanding each other when speaking ; and most desirable, not only as lessening the expense of printing the Scriptures, but also as a means of uniting the people together, and so helping, in accordance with the spirit of Christianity, to put an end to the separation of tribe from tribe that had been so large a feature of, and so fruitful a source of evil in, the heathen state, and to make it impossible for the future. This work, though not without difficulty, has been accomplished, and the printing of the Efatese New Testament in Melbourne is now just being completed. In carrying on this translation one of our principles was always to use the Efatese just as used by the people, and while using an expression common in one dialect rather than the equivalent expression common in another dialect, to be guided in the choice by a due regard to the interests of the whole people, and keeping in view future generations as well as the present.

In the present work I shall give the grammar of the Efatese as spoken in Havannah Harbour, noticing the peculiarities of the other dialects so as to present as completely and intelligibly as possible the phenomena of the language.

ALPHABET AND LETTER CHANGES.

THE vowels are *a*, *e*, *i*, *o*, *u*, and have the Italian sounds.

The consonants used in the New Testament are *b*, *f*, *g*, *k*, *l*, *m*, *n*, *r*, *s*, *t*, and *p*; of these, *b* stands for both *b* and *p*, *f* for both *f* and *v*, *g* for *ng* (as in "sing,") and *p* for *pw* or *kw*; the rest as in English, though *k* may be regarded as for *k* and hard *g* (as in "get,") *s* for *s* and *z*, and *t* for *t* and *d*. The sounds of *d*, hard *g*, and *z* are rare in Efatese, though in some dialects *d* is frequently pronounced with *n*, as *nd*, and hard *g* is heard after *ng*, as N.E. dialect, *keigkami* (for *keigami*) "we," pronounced *keing—gami*. The common Efatese *t* is often pronounced *ts* in an inland dialect.

LETTER CHANGES.—The most remarkable

changes in Efatese now prevailing are those between *k* and *g* (i.e., *ng*) or *vice versa*, *n* and *g*, *n* (through *g*) and *k*, *b* and *f* or *f* and *b*, *b* or *f* (through *w*) to a mere vowel. It may be remarked that the sounds of *w* and *y* are both heard in Efatese; but we have judged it unnecessary to print these letters and use instead of *w*, *u*, and instead of *y*, *i*, thus *wa* is written *ua*, and *yo*, *io*. Examples of consonant changes :—*gu*, *k* (for *ku*,) “my;” *kinami*, *kigami*, *keigkami*, *nigami*, “we;” *guruni*, *kuruni*, “woman;” *kuru*, *guru*, “gather together;” *ran*, *rag*, *rak*, “time;” also *lag* and *nag* (*l*, *n*, and *r* being interchanged, as well as *n*, *g*, *k*;) *koro*, *goro*, “enclose,” &c.; *ni*, *gi*, *ki*, “to,” “of” (preposition.)

B and *f* are changed constantly, and often the one or the other is used according to the caprice of the speaker, or as to his idea of euphony, as *ba fati*, “do,” *i bati*, “he does,” *nafatien*, “the doing,” *ru brig*, “they do,” *nafrigien*, “the doing,” *ba fan*, “go thou,” *ko ban*, “go ye,” *nafanoen*, “the going.” *B* and *p* (Efatese *p*) are interchanged also as *pila*, “big,” reduplicated *bipila*, “big,” and both *b* and *p* are changed with *w* or a vowel as *botai*,

or *potai*, "to divide," also *uotai*, *maota*, "divided," reduplicated *b*—or *potauota*; *borai* or *porai*, "rend asunder," *maora*, "rent asunder," reduplicated *pora*, and *porōra*; *pora*, "to produce," "to spring up or grow," *uora*, "offspring."

In comparing the different dialects various changes are seen besides these as *f* to *m* to *g*, *sumi*, *sugi*, "kiss;" *s* to *n*, *naisuma*, *nainuma*, "a piece of ground partly prepared for a plantation;" *m*, *b*, *f*, *u*, *baram*, *barab*, *baraf*, *barau*, "long," *namonam*, *namonau*, "grass," *bi*, *mi*, "is," "are," *kabu*, *koau*, Efatese "bread or cakes," *bo*, *mo*, *fo*, *o*, "sign of the future;" *s* to *h* as *latesa*, *lateha*, "six," *se*, *he*, "who?" and many others.

Vowel changes are frequent. What is pronounced *a* in one dialect is pronounced *e* in another, as *safu*, *sefa*, "what?" *namatian*, *namatien*, "the dying," "death;" *i* and *e* may be written the one or the other, according to choice; thus the word "die" may be written *mate* or *mati*; *u* and *o*, as *bonoti*, *bunuti*, "to close" (the one of these is as correct as the other.) On looking at different dialects, we find *ru*, *ri*, "they;" *ku*, *ki*, "you;" *ta*, *sa*, *tu*, *ti*,

“not.” The terminal vowel of a word in one dialect we find usually omitted in another, as *sifi nakasu*, *sef nakas*, “what tree or wood?”

Omission of consonants is not very common ; the last word is sometimes pronounced *kau* for *kasu*, and *asu*, *aso* and even *so* in different dialects, or rather in different villages ; in N.E. dialect *kai*. At the village close to which the mission house is built in Havannah Harbour, it is *kasu*, and rarely *asu* or *aso* ; at a village a mile distant it is *kau*.

Transposition is rare, as *bunul*, *bulun*, “to cleanse ;” *silifi*, *sifili*, “to enter,” with transitive preposition *silifi ki*, *sifili ki*, “to put inside,” “enter” (transitive,) “a thing.”

When we find a word in many different dialectical forms as *tika*, *nika*, *rika*, *tsika*, *tsia*, “is not,” “no ;” and *nova*, *noa*, *no*, *ti*, “tell ;” “declare ;” the question as to which form is the most incorrupt is one not to be answered without a due comparison of the Efatese language with the cognate languages. This does not fall within the scope of the present work.

THE ARTICLE.

THE article in Efatese is *n* with vowel before or after, the vowel being usually *i* (or *e*), but often *a*, as *na kasu*, "tree," "wood;" *in tas*, *nitas*, or *na tas*, "the sea;" *na famien*, "the eating," "a meal," "food," from *fami*, "to eat." The article is written or printed joined on to the noun in the New Testament. The same article is general in the New Hebrides, and appears in Malagasy as *ny* or *ni*. In Samoan it has the form *le*, east side Mai *re*; Maori, *te*; Meli, *ta* and *t'*. In Efatese the article sometimes appears without the consonant, as *asuma*, *esuma*, or *nasuma*, "house," (*suma*.) Either *in*, *ni*, or *na* may be used, often according to the caprice of the speaker. Sometimes the initial consonant of a word has disappeared before the article constantly used prefixed to it, as *nai*, "water;" dialects, *noai*, and *nivai*. A European asking an Efatese the word for "water" and getting *nai* would naturally think the *n* a part of the word; so *naika*, "fish" (Meli *taika*), is scarcely ever heard without the article *na*; this is true of many other words. It is only in this fossilised way that this

common or universal article now exists in Malay. The article, through letter change, assumes various forms; thus, the *e*, which Gabelentz has noticed, of *ekopu*, "house," "inside of house," is the article, though it is pronounced like the short form (*i* or *e*) of the third personal pronoun singular. Dr. Codrington is in error in calling this *e* (or *i*) the "locative," and translating *e fate* (Efate) "at Fate:" Efate is simply the name of the island, *e* being a form of the article as in *Emai* (*Mai*), and *Emau* (*Mau*). So in *Aneityum*, *an* is the article. The article *na* in *nagusu*, "nose," appears as *la* in the same word in another village *la usu* (for *la gusu*) "nose." The article also appears as *ng*, and *k*, *n* being readily changed to *ng*, and *ng* to *k*. These different forms of the article are found in the Oceanic generally, as well as in Efatese.

What Dr. Codrington calls the "Personal Article" is either the pronoun of the 3rd person alone, or combined with the prefixed article.

THE PERSONAL PRONOUNS.

THE separate pronouns have the fullest forms and are—

North-East dialect.

| | | | |
|--------------|-----------------|---------------------|-------------|
| 3rd singular | <i>nai</i> | <i>kinini</i> | he, she, it |
| 2nd | „ <i>nago</i> | <i>keina, keiga</i> | thou (you) |
| 1st | „ <i>kinau</i> | <i>keino</i> | I |
| 3rd plural | <i>nara</i> | <i>kiniaara</i> | they |
| 2nd | „ <i>kumu</i> | <i>kami</i> | you |
| 1st | „ <i>kinami</i> | <i>keigema</i> | we |

The verbal pronouns have shorter forms and are—

| | | | |
|--------------|-------------|-----------|-------------|
| 3rd singular | <i>i</i> | <i>i</i> | he, she, it |
| 2nd | „ <i>ku</i> | <i>ko</i> | thou (you) |
| 1st | „ <i>a</i> | <i>ni</i> | I |
| 3rd plural | <i>ru</i> | <i>ri</i> | they |
| 2nd | „ <i>ku</i> | <i>ki</i> | you |
| 1st | „ <i>au</i> | <i>pu</i> | we |

The nominal suffixes are—

| | | | |
|--------------|---------------------------------|--------------|---------------|
| 3rd singular | <i>na</i> | <i>na</i> | his, her, its |
| 2nd | „ <i>ma</i> | <i>ma</i> | thy (your) |
| 1st | „ <i>gu</i> | <i>ga</i> | my |
| 3rd plural | <i>ra</i> | <i>niara</i> | their |
| 2nd | „ <i>mu</i> | <i>mia</i> | your |
| 1st | „ <i>nami</i> or <i>gami</i> | <i>gemi</i> | our |

The verbal suffixes are—

| | | |
|--------------|-------------------------------|--------------|
| 3rd singular | <i>ia, ea, na, nia, s, sa</i> | him, her, it |
| 2nd | „ <i>ko ke</i> | thee (you) |
| 1st | „ <i>nau, au o, au</i> | me |
| 3rd plural | <i>ra, ta inira</i> | them |
| 2nd | „ <i>mu kama</i> | you |
| 1st | „ <i>gami, nami, gema</i> | us |

The inclusive is, separate—

| | | |
|---------------|----------------|-----------|
| <i>nigita</i> | <i>keigite</i> | I and you |
|---------------|----------------|-----------|

Verbal—

| | | |
|-----------|-----------|-----------|
| <i>tu</i> | <i>ti</i> | I and you |
|-----------|-----------|-----------|

Nominal suffix—

| | | |
|-------------|-------------|----------------|
| <i>gita</i> | <i>gite</i> | mine and yours |
|-------------|-------------|----------------|

Verbal suffix—

| | | |
|-------------|-------------|------------|
| <i>gita</i> | <i>gite</i> | me and you |
|-------------|-------------|------------|

The dual of the verbal pronoun is

| | | | |
|------------|---------------------------------|------------|----------|
| 3rd person | <i>ra</i> | <i>ria</i> | they two |
| 2nd | „ <i>ko ra, ko ro or ku rua</i> | <i>kia</i> | you two |
| 1st | „ <i>ara</i> | <i>moa</i> | we two |

Inclusive—

| | | |
|-----------|-----------|---------------|
| <i>ta</i> | <i>ta</i> | I and you two |
|-----------|-----------|---------------|

These assume the following forms in various Efatese dialects :—

I, *kinu, anu, enu*; my, *k* (or *ku*), *g* (for *gu*.)

We, *kamam, komam, kimam, nigami, kigami, igam* or *agam*, and *nigkam* (for *nigam*;) our, *nami, gami, ngkam, kam, mam*.

Thou, *ang, ango, nigo*; thy (your) *m*; thee (you,) *k, ma*.

You, *nikam, akam, akamus, kimu, nimu, nem* or *nēēm, egū*; your, *gu*.

He, *inia, enea, gā, nigā*; verbal pronoun, *ki*; his, *n*; him, *n, s, i, ni*, and it is sometimes absorbed in the final vowel of the verb, merely lengthening it, as *i, e, a, o* or *u*.

They, *enera, inira, nigara*; verbal pronouns, *eru, ěu, ūu, u*; their, *r*; them, *r, nira*.

Inclusive, *nigit, nikit, akit, igira, niginda*; nominal suffix, *git, kit*.

The original forms of the Efatese personal pronouns were—

I, *naku*

We, *nami*

Thou, *anka*

You, *ankamu*

He, *i* or *ia*

They, *ŭū*, or *ěū* or *ū*,

or *ira* or *ara*; inclusive, *nita* I thou: *nami* became changed to *gami, kami*, Malay, *kami*, Malagasy, *ahay*; and *nita* to *gita, kita*, Malay, *kita*, Malagasy, *ika*, Samoan, *ta*; *naku*

became *nau* and *au*, Malay, *aku*, Malagasy, *ahu*, Samoan, *a'u*; and *anka*, *ankamu*, *ag* and *akam*, Malay, *ang*, *kamu*. It does not belong to our present subject to pursue this further. The pronouns, though they are admittedly identical, assume the most extraordinary variety of forms in the various dialects of the Oceanic family.

The separate or emphatic possessive. In addition to the above possessives suffixed to nouns, another possessive is formed suffixed to particles which are either the article, or a preposition or both combined. Thus in Efatese with preposition *ka*, to,—*kagu*, *kama*, *kana*, *kagami* or *kanami*, *kamu*, *kara*, “to me,” “pertaining to me,” “mine,” &c., and the same with article, as *a* or *e*, *kiagu* or *kiegu*, *kiama* or *kiema*, with a slightly different shade of meaning. When the article, as *ana*, is prefixed to *kagu*, &c., the *k* is changed to *g*, as *anagagu*, *anagama*, “the or what to me,” “pertaining to me,” &c.; so when the article is abbreviated to *a*, as *agagu*, *agama*, *agana*, *aggami*, *agamu*, *agara*. This preposition also appears in the following common forms of the emphatic possessive — *aginau*, *aginago*, *aginati*, *aginami*,

agumu, *aginara*, literally *a*, “the;” *gi*, “to” or “of;” *nau*, “me,” &c.; and also with *n* instead of *g*—*anau*, *anago*, *anena*, *anigami*, *animu*, *anara*, (*aneara*, *aneta*, *areara*, *ateta*,) &c. In one dialect the article and preposition appear combined as *nig*, “of the,” as *nignu*, *nigag*, *nigā*, *nigmam*, *nigamus*, *nigara*, and in that dialect this is the common form of the sign of the genitive, as *nig natamole* “of man;” this in our dialect is *ni natamole*, *gi natamole*, or *ki natamole*, *ni*, *gi*, and *ki*, being all the same preposition. Thus we can say *ani se*, *agi se*, or *aki se*, “the of whom,” “whose?” or *ani*, or *agi*, or *aki John*, or without the article *ni*, or *gi*, or *ki John*, “John’s.” It may be remarked also that this *a* is used alone with the suffixed pronouns as follows—*agu*, *ama*, *ana*, *anami*, *amu*, *ara*, “the or that which (of) me, mine, thine, his, &c.” In Samoan only the emphatic possessive is used; in Malagasy the nominal suffix is used, and the emphatic possessive also.

CONJUGATION OF THE VERB.

THE person and number of the verb are denoted by the above verbal pronouns, thus:—

- ba* to go, Singular—1. *a ba* I go.
 2. *ku ba* thou goest.
 3. *i ba* he goes.

- Plural—1. *au ba* we go.
 2. *ku ba* you go.
 3. *ru ba* they go.

- Dual—1. *ara ba* we two go.
 2. *kõ ro ba* you two go.
 3. *ra ba* they two go.

TENSES.—The foregoing is not always equivalent to our present tense thus, *i ba*, while sometimes meaning “he is going,” or “he goes,” sometimes cannot be thus rendered, as *i ba nanu* (*nanu* “yesterday”) cannot be rendered “he goes yesterday,” but “he went yesterday.”

A kind of past tense is denoted by *ka* between the verbal pronoun and the verb thus—

- Singular—1. *a ka ba*.
 2. *ku ka ba*.
 3. *i ka ba*.

- Plural—1. *au ka ba*.
 2. *ku ka ba*.
 3. *ru ka ba*, they went.

In one dialect instead of *ru ka ba* they say *ru kui ba*. In some dialects this particle is not used to form this tense.

A kind of past perfect is formed by suffixing *i* (or *e*) to this *ka*, as—

Sing.—1. a kai ba—I had gone.

2. ku kai ba.

3. i kai ba.

Pl.—1. au kai ba.

2. ku kai ba.

3. ru kai ba.

A kind of continuous tense is formed by *bo*, as—

Sing.—1. a bo ba—I am going.

2. ku bo ba.

3. i bo ba.

Pl.—1. au bo ba.

2. ku bo ba.

3. ru bo ba.

This *bo* is also used thus—*i bisa bo tili*, he spake, saying; *i tulena bo ba*, “he arose, going,” the going continuing on from his arising.

The future tense is formed thus—

Sing.—1. a ga uo ba.—I will or shall go.

2. ku ga uo ba.

3. i ga uo ba.

Pl.—1. au ga uo ba.

2. ku ga uo ba.

3. ru ga uo ba.

This *uo* in one dialect is pronounced *bo* (in others *mo*, *fò*, *o*,) and is identical with the *bo* of the continuous tense. The *ga* has the force of a final conjunction “that,” “in order to,” “to,” as *i ga uo ba*, “he to be going.”

This *ga* alone forms a kind of imperative or permissive and infinitive, thus—

Sing.—1. a ga ba—that I go, I may or should go.

2. ku ga ba—you may or should go, go.

3. i ga ba—he may go, let him go, that he go.

Pl.—1. au ga ba—we to go.

2. ku ga ba—you to go.

3. ru ga ba—they to go.

Thus, “he desires you to go,” is expressed by *i mesau na ku ga ba*, “he desires it you to go,” or “that you go,” and “he says you are to go” by *i tili ku ga ba*—“he says you to go,” or “that you go.” In one dialect this *ga* appears as *k'*, and the verbal pronoun is put between it and the verb, thus,

Sing. 1. *ka ba, k'* that, *a* I, *ba* go.

3. *ke ba, k'* that, *e* he, *ba* go.

This explains the imperative second person. singular and plural—

ba fa, go thou.

ko ba, go ye, that is,

b', “that;” *a*, “thou;” *fa*, “go;” and *k*, that;” *o*, “you;” *ba*, “go;” the *a* of *ba*, and the *o* of *ko* being fragments of the pronoun second person singular and plural respectively. In the north east dialect the final conjunction *ba* is used in the future tense, instead of *ga*.

THE VERBAL NOUN.

This is formed by suffixing *en* or *an* (pronounced also *ena* or *ana*,) to the verb, thus, *fami*, “eat;” *famien*, “eating,” “food;” with article *nafamien*, “eating,” “act of eating,” “food.” This verbal noun may be used in a passive sense as an adjective, thus—*nafinaga famien*, “food for eating,” or “eatable.” Also one can say *nafamien ni nafinaga*, “the eating of food,” or *nafami nafinagan*, “the eating of food.” In the latter expression the two words are in the construct state, and to them as if one word (as they

are really one compound word) the verbal noun formative particle is suffixed. This formative particle also makes abstract nouns from adjectives as *kasua*, "strong," *nakasuān*, "the being strong," "strength," *uia*, "good," *nauīān*, "the being good," "goodness." All adjectives may be conjugated as verbs, thus—*a uia*, *ku uia*, *i uia*, "I am," "thou art," "he is good;" and so in all the tenses. In fact, the Efatese verb is a verbal substantive, or verbal adjective, thus—*i ba* is not "he goes," or "he went," but "he (is, or was) going," and *i uia* "he (is, or was) good," and *nauian* is "the state of being good," *nafuan* "the act of going."

The *nomen agentis* is expressed thus—*bokati*, "to strike;" *tea bokati*, "a striker," "a person" or "a thing," as a hammer, "that strikes;" so universally. *Tea* has the force of a relative pronoun, and may best be translated by "what" or "that," as meaning both "he who," "those who," or "that which," or "the things which," thus—*tea bokati*, "that" or "which strikes." *Tea* is used also with adjectives, as *tea uia*, "that good," "a thing" or "person good." *Te* is also used as an indefinite article, as *te nata*, "any person" or "whatever person." *Te* may

also denote "some," as *te ru ban*, *te ru tok*, "some go, some remain." The article can be prefixed to *te*, as *nete* or *netea*, "something," "anything." Probably *tea* consists of *t'*, a form of the article, and the demonstrative *e* or *ea*, "this" or "that," the combination forming a relative pronoun. Like the English "that" it is sometimes used as a conjunction, signifying "that" or "because" as *i mesauna tiga (te iga) fan*, "he desires that he go;" *i rogtesa nanina te (te i) mate*, "he is afflicted or suffering because his son is dead."

FORMS OF THE VERB.

THE causative is sometimes formed by prefixing *baka* or *faka*, as *mauri*, "live;" *baka-mauri*, "preserve alive," "save;" *bura*, full;" *bakafura*, "to fill." The real causative prefix is *ba* or *fa*; the *ka* of *baka* is really a form of the article, as we learn from other Oceanic dialects. *Ba* is sometimes used without the *ka*, as *gani*, "to eat;" *bagani*, "feed;" *bausi*, "to question" (*usi*, "to follow in the track of.") The causative is formed sometimes by *se* (*sa*), *si*, as *gara*, "strong;" *sigiri*, "to strengthen;"

and with article as *ra* (found also in other Oceanic dialects) *sera*, as *lesoko*, "true;" *seralesoko*, "to deem true," "believe;" *tepalo*, "worthless;" *seratepalo*, "deem worthless," "despise."

The reflexive or reciprocal is formed by *bi*, or *fi*, as *meri*, "do;" *fimeri*, "keep on doing;" *atu*, "smite;" *fiatu*, "smiting each other," "fighting;" *liliu*, "return;" *biliu*, "go backwards and forwards between two places or parties;" *tili*, "to say," "tell;" *fitili*, "back-biting;" *kat*, "to bite;" *fikat* or *fikit*, "given to biting," "savage." It is sometimes merely intransitive, neither the reflexive nor reciprocal force being plain, as *kat*, "bite" (transitive;) *fikat*, "bite" (intransitive.)

A number of adjectives occur with the prefix *ma*, as *kot*, "to break;" *makot*, "broken;" *bora*, "to rend;" *ma(u)ora*, "rent." These are not true passives but reflexives used in a kind of passive sense; such words as *makot*, *ma(u)ora*, can only be understood by a comparison of other Oceanic dialects, as is the case with many other phenomena of the Efatese language.

A number of adjectives of the same kind as those just noticed are formed by the prefix *ta*, as *fulus*, "to turn round;" *tafulus*, "turned round;" *fifi*, "to involve;" *tafifi*, "involved," *lubaki*, "to pour out;" *talubaki* (also *malubaki*) "poured out." Neither *malubaki* nor *talubaki* is a true passive, thus *noai i malubaki* or *i talubaki* does not mean "the water is poured out" (by some one,) but "the water pours itself out," or "is spilt." There is no true passive in Efatese. And it is only a limited number of words that can take the prefixes noticed. Some words occur with a prefixed form particle, and never without it in Efatese, though without it in some cognate dialect, as *mataku*, "to be afraid;" *mitiri*, "to write;" Malay *takut*, *tulis*.

The reflexive prefix *ta* is found attached to the causative prefix *ba*, thus *laga* "to be high," "to raise," *balaga* "to raise," *tabalaga* "raised," "made itself raised."

Many verbs and adjectives may be reduplicated, as *malaga*, *malagalaga* "lifted up," "raised," *mitiri* "to write," "paint," "make figures," *miti-mitiri* "figured" (as printed cloth,) *leba*, *leba-leba* "large," also *leleba*; *gara*, *garagara*, also *tagaragara* "strong." The

general effect of reduplication in Efatese is intensity.

Two Adjective endings occur in Efatese *ena* or *ina*, and *a*, as *pila*, reduplicated *bipila*, with adjective ending *pilana*, *pilena*, or *pilina*, *bipilina* or *bipilena* "great," "big," *barbaruta* and *barbarutena* "fat;" this ending seems to intensify or denote the more permanent possession of the quality denoted by the adjective in Efatese. The other is seen in the word *lasoa* "to have swollen testicles," from *laso* "the testicles." As usual we find the explanation of these only by examining the cognate languages. As in all Oceanic languages there is no comparative and superlative like the English "better," "best;" they say *uia* "good," *uia bipilena* "very good," or "greatly good," *uia bipilena kasu* "exceedingly good." One way, however, of expressing the superlative idea is by the aid of the numeral "one" *siki* or *sikei* as *sikei uia* "one" or "alone good," that is "incomparably good." This numeral takes the nominal suffixes, which must then be translated as nominatives thus—

Sing.—1. *a sikigu*—I alone ("I my one.")

2. *ku sikima*—thou alone.

3. *i sikina*, or *sikinia*—he alone.

Pl.—1. *au sikigami*—we alone.

2. *ku sikimu*—you alone.

3. *ru sikira*—they alone.

They can say *tea sikei uia*, or *tea sikina*, or *tea sikinia uia*, “a thing alone good,” or “incomparably good.”

THE GOVERNMENT OF THE VERB.—Many verbs are connected with their object by means of the transitive preposition. This is the same preposition as is noticed above as the sign of the genitive *ni*, *gi*, or *ki*. After the verb the latter is its usual form. It has very various meanings, and sometimes gives a causative meaning to the verb. Examples, *ti ki nia*, “say to him,” dialect *noa ki nia*. A second object is placed thus, *ti ki nia sa*, “say to him it,” “tell him it.” On the other hand, *bat ia ki fatu*, “make it with a stone;” *bati nasuma ki fatu*, “make a house with stone,” or “of stone;” *silif ia*, “enter it;” *silifi natamole*, “enter a man” (as a spirit;) *silifi ki nia*. “enter it,” as *silifi ki namae block*, “enter,” or “cause to enter, a rope into a block;” *net ia*, “strike

it" (with something thrown;) *net ia hi fatu*, "hit it with a stone;" but *neta ki fatu*, "strike with a stone," that is, "throw a stone;" *kili ia*, "dig it," as *kili natano*, "dig the earth;" but *kili ki nia*, "dig for it," that is, "dig it," as *kili ki post natano*, "dig a post into the ground;" *kili natano ki post*, "dig the ground with a post;" *sābō*, "ignorant;" *i bi sabō sa*, "he is ignorant of it;" *i sabona ki nia*, "he is ignorant of it:" in *sabona*, the *na* is the adjective termination. The *ki* is sometimes glued on to the word, thus *natanole sabonaki*, "a man ignorant, constantly" or "habitually." This *ki* is *ka* in Fiji, and the double endings *naki*, and the like, are common in Oceanic generally. The *na* appears as *ma* in *tanumaki*, "to cover with earth" (*tano*;) *tania*, "earth it;" *tanum ia*, "earth it" (*i.e.*, "put it in the earth;") *tanuma ki nia*, "earth it," or "cover it with earth." *Tanumi navi*, or *tanumaki navi*, "cover with earth," or "plant in the earth, a yam:" the *ki* is the transitive preposition (Malay *kan*), but what is the *i* in *tanumi*, of which the *m* is the adjective ending? In Efatese, if we had no help from kindred dialects, we should say it

is the 3rd personal pronoun, and *tanumi nau* literally "cover it the yam in the earth." As the Oceanic adjective ending, however, is *i* in the other dialects, it may be a question whether this *i* is not the adjective ending. But as this adjective ending, as we know from other sources, is originally this 3rd personal pronoun, it is impossible to say more than that in Oceanic this *i* is sometimes used as the pronoun, sometimes as the adjective ending. In Efatese it is very often the ending of the verb when it is transitive, as a verb is necessarily transitive when it takes this 3rd personal pronoun as its object, as *til ia*, "say it;" *bat ia*, "do it" (thus words are printed in the New Testament); but this *ia* is really a suffix, and grammatically should be written (as it is spoken) *tilia*, *batia*, dialect *tili*, *bati*, "say it," "do it." Now when the verb takes any other object it retains this *i*, as *tili nafisan*, "say a word," *bati nauisien*, "do work." *Tili* and *bati* may be regarded as verbal nouns or adjectives, "saying," "doing," "saying a word," "doing a work." Or, in the other case, we must translate "saying it a word," "doing it a work." *Natamole tili nafisan* is "a man

habitually saying words," whose business is speaking; *natamole bati nasuma*, "a man whose business is house-making." In other dialects *i* is sometimes the adjective ending, and the word with it is an adjective, the so-called passive, or the word is transitive when the *i* appears to have the force of a transitive particle. In Malay it always appears in the latter use, thus—*tangis*, "wailing," "weeping;" *tangisi*, transitive; Efate *tangisi*, transitive; Samoan, *tangisia*, adjective with a passive sense, but that can be used as a transitive like Malay and Efate *tangisi*. A comparison of cognate dialects, then, leads to the conclusion that this Efate *i* is the same adjective ending that pervades the Oceanic, and that is originally identical with the 3rd personal pronoun. In the same way the adjective ending *n* in Oceanic sometimes appears as having the force of a transitive particle.

THE NOUN.

THE noun whether with or without the article, according to use, is unchanged in the nominative or oblique cases. The cases are determined

by prepositions or by position in the sentence.

Example. —

Singular—

Nom. *John*, John.

Gen. *Ni*, *gi*, or *ki John*, of John.

Acc. *John* or *ki John*, John.

Singular—

Nom. *fatu*, a stone.

Gen. *Ni*, *gi*, or *ki fatu*. of a stone.

Acc. *fatu* or *ki fatu*, a stone.

The genitive is also denoted by the construct state, thus *nauot nafanua*, “lord or chief of the country,” *misimisfatu*, “knife of stone,” *nasuma fatu*, “house of stone.” Those nouns which take the nominal suffix, as *nagisana*, “his name,” when followed by a noun instead of by the pronominal suffix are in the construct state, as *nagisa John*, “name of John;” *nagisa nata*, “name of someone;” so *natuona*, “his foot or leg;” *natuo nata*, “foot or leg of a person.” Not all nouns take the nominal suffix, some require the separate possessive. Names of parts of the body, as hand, eye, &c., take the suffix, perhaps because they are conceived of as parts of a whole. Such words as

nasuma, “house;” *fatu*, “stone;” *nakasu*, “tree,” do not take it. Thus you cannot say *nasumana*, “his house,” but you must say *nasum aginai*, “his house;” literally, “the house which to him.”

Some verbs govern a noun directly or without an intervening transitive preposition, and also with a preposition when the meaning may be different, as *neti fatu*, “hit a stone;” *neta ki fatu*, “throw a stone.” The preposition *ki* is also instrumental as *taia ki misimis*, “cut it with a knife;” *net ia ki fatu*, “hit it with a stone;” *ki* also governs the dative, as *ti ki nia*, “tell to him.”

Case is sometimes determined by position in the sentence without a preposition as *ti ki nia asa*, “say to him it;” *milu isa*, “depart from it;” *i milu natokon asa*, “he departed from the village on account of it;” so we can say *net ia ki fatu*, or *net ia fatu*, “hit it or him with a stone,” while *net ia fatu isa* “is hit him with a stone on account of it” (something.)

NUMBER.—The noun is singular or plural without change of form. The singular may be definitely expressed by the numeral “one,” as *nata sikei*, “one person,” “a person;” *sikei*

being also used as the indefinite article. The plural is denoted by *mera uan*, dialects *māga*, *manag*, as *nata mera uan*, *fatu mera uan*, “persons” or “stones.” Another way of expressing the singular dual or plural of a noun when in the nominative is by means of the verbal pronoun; thus *nata rū ban*, “men go;” *nata i ban*, “a man goes;” *nata ra ban*, “two men go.”

GENDER.—Gender is denoted by the words “man” and “woman” used with other nouns, as *nanui* or *nanoi*, “a husband,” “man,” “*vir*,” *naguruni*, “a wife,” “woman,” “a female,” thus—to, “fowl;” *to nanui*, “male fowl,” “cock;” *to naguruni*, “female fowl,” “hen;” *nanina nanui*, “his son;” *nanina naguruni*, “his daughter.” Some words are naturally male or female, as *tema*, “father,” *reit*, “mother.” The word *nanoi*, or without article *anoi*, in one dialect is *maane* or *moan*, and for the word *guruni* is used in that dialect *fafine*.

Some words can be used according apparently to the choice of the speaker, either with or without the article. Some are always used with the article. In the New Testament the article is printed prefixed to

the noun. Sometimes the article, in one form or another, having been constantly used with a noun in an earlier period of the language, is now practically a part of the word, and can only be recognised by those who have an intimate knowledge of the language, or after a comparison of the cognate dialects. This is in accordance with the fact that the Efatese language is an extremely analytic modern dialect of an ancient inflected tongue.

THE NUMERALS.

DIALECTIC FORMS.

- | | |
|---|---------------|
| 1. sikei, | ite, sikitik. |
| 2. rua. | |
| 3. tolu. | |
| 4. bātě. | |
| 5. lima. | |
| 6. latesa, | lateha. |
| 7. larua. | |
| 8. latolu. | |
| 9. lifiti, | lovita. |
| 10. rualima, ralima, | tualima. |
| 11. rualima sikei temate (or atmate) sikei. | |
| 12. rualima sikei temate rua. | |
| 13. rualima sikei temate tolu. | |

20. rualima rua.
 21. rualima rua temate sikei.
 22. rualima rua temate rua.
 23. rualima rua temate tolu.
 30. rualima tolu.
 40. rualima bātē.
 50. rualima lima.
 60. rualima latesa.
 70. rualima larua.
 80. rualima latolu.
 90. rualima lifiti.
 100. bunti. dialect *tifli*.
 200. bunti rua.
 300. bunti tolu.
 1000. manu. dialect *bon*.
 2000. manu rua.
 3000. manu tolu.

ORDINALS.—

Dialect (as in New Testament.)

| | |
|----------------|-----------|
| 1st. kiskei. | kasikei. |
| 2nd. kerua. | karua. |
| 3rd. ketolu. | katolu. |
| 4th. kefate. | kafate. |
| 5th. kelima. | kalima. |
| 6th. kelatesa. | kalatesa. |
| 7th. kelarua. | kalarua. |

Dialect (as in New Testament.)

| | |
|------------------|------------|
| 8th. kelatolu. | kalatolu. |
| 9th. kelifiti. | kalifiti. |
| 10th. kerualima. | karualima. |

For “first” also *be* is sometimes used, *be* being an adjective signifying “preceding” or “first,” or a verb signifying “to precede,” “go before,” or “first.”

The causative form, that is, denominative verbs formed from the numerals of the causative form, signifies “to do so many times” as—

| | |
|-------------|-------------------------|
| bakasikei | to do once. |
| bakarua | to do twice. |
| bakatolu | to do thrice. |
| bakabate | to do four times. |
| bakalima | to do five times. |
| bakalatesa | to do six times. |
| bakalarua | to do seven times. |
| bakalatolu | to do eight times. |
| bakalafiti | to do nine times. |
| bakarualima | to do ten times. |
| bakabunti | to do a hundred times. |
| bakamanu | to do a thousand times. |

One by one, &c., is thus expressed—

| | |
|-----------|-------------|
| sikisikei | one by one. |
|-----------|-------------|

| | |
|---------------|----------------------------|
| rua rua | two by two, in twos. |
| tolu tolu | three by three, in threes. |
| bātē bātē | in fours. |
| lima lima | in fives. |
| latesa latesa | in sixes. |
| larua larua | in sevens. |
| latolu latolu | in eights. |
| lifiti lifiti | in nines. |
| ralima ralima | in tens. |

The cardinals and causatives may be made into verbal or abstract nouns ; thus,

naralimān, the being ten,

nafukaralimān, the doing ten

times. The above *temate* or *atmate* has the force of the conjunction “and,” as,

rualima rua temate rua, twenty and two,
or twenty together with two.

The numeral “one” is used also as the indefinite article *nata sikei*. “a man,” or “a person.” It would seem that *sera* is a form of the numeral “one,” as in one dialect for *siki tau*, “an only child,” we have *tema ser*. The cardinals are sometimes used as substantives and put before the noun, as *ralima natamole i latesa*, “tens of men are six;” or *ralima ni natamole i latesa*, that is,

“sixty men.” They can be used also as verbs, as *i sikei, i rua, i tolu*; in *i tolu* the *i* must sometimes be translated in a plural sense; “they (are) three,” that is, the things are three. If persons are spoken of the plural verbal pronoun must be used, as *ru tolu*, “they (the persons) are three.” The cardinals can be used also as adjectives, as *natamole tolu*, “three men.”

The numerals from six to ten are combinations of the first five numerals, thus—

| | | | |
|----------------|--------|----------------------|-------------------|
| <i>latesa</i> | is for | <i>lima tesa</i> , | five (and) one. |
| <i>larua</i> | | <i>lima rua</i> , | five (and) two. |
| <i>latolu</i> | | <i>lima tolu</i> , | five (and) three. |
| <i>lifiti</i> | | <i>lima bati</i> , | five (and) four. |
| <i>rualima</i> | | <i>two of five</i> , | ten. |

The word *rualima* thus formed is treated as a single word, like the English word “ten,” and *rualima rua* is two tens, twenty; *rualima lima*, five tens, fifty. For ten thousand can be said *manu rualima*, or *rualima ni manu*; for thirty thousand, *manu rualima tolu*, or *rualima ni manu i tolu*. In some of the New Hebrides Papuan dialects (in Ambrym, Mallicolo and Santo) the numerals from 6 to 9 are thus formed, while the more ancient Oceanic word for “ten” is retained, which in Malagasy,

Malay and Samoan is *fulu* (or a form of it;) in others the more ancient Oceanic words for all the numerals from 6 to 10 are retained, and are the same as in Malagasy, Javanese and Samoan, for instance in Santo, in the dialect given in the grammar of that dialect below. In that dialect also it will be noticed that the adjective ending *na* attached to the causative of the numeral makes the ordinal, as *vakarua*, "twice;" *vakaruana*, "second." In the Fro-mangan (see Grammar) the same adjective ending as *ngi* (for *ni*) attached to the cardinal forms the ordinal, as *duru*, "two;" *durungi*, "second." The Santo *lél*, 100, given in Mr. Gordon's Grammar is in another Santo dialect *lifili*, which compares with the Efatese *tifili*, 100. On the other hand, his *ruwun*, 1000, in another Santo dialect is *rūna*; *ruwu - n* compares with Malagasy *arivo* (*arivu*.) Malay *ribu*, Java *ewu*, Samoan and Tongan *afe*, 1000.

THE DEMONSTRATIVE PRONOUN.—This, *ua*, *ne*, *uane*, *ua naga*, *ua netu*, *netu*, *se*; dialects, *kis*, *nis*, *kistu*, *nistu*, *i*, *uai*, *situ*, *ke*, *nduk*, *eri*, *eru*.

That, *uān*, or *uāna*, *netu*; dialect, *arai*. In all these there are only a few demonstrative

particles, of which other combinations besides these are sometimes used.

THE INTERROGATIVE PRONOUNS—*sē* or *sēi*, “who;” dialect, *fē* or *fēi*; the latter is used on the south side of Efate, that is the side facing Eromanga, which is about seventy miles distant.

sefa or *safa*, *sefana*, *nasefa*, *na sefana*, *nasā*, *nasāna* (contraction of *nasefana*) “what?” In *nasefa*, *na* is the article, and *nasefana* is “what there?” In the south dialect, *naŋte* is “what?” or *naŋte*—*na* the article, *fi* “what?” and *te* “that or this (thing;)” so *sefa*, or *sifi te*, “what that or this (thing:)” the *s*’ is demonstrative.

In the north-east dialect, *kehe* is “who?” (*he* for *se*,) and *nahefe* (for *nasefa*) “what?” also *nefehe* (like *naŋte*) “what?” “which?”

Who? (plural) is expressed by *semani*, dialect *semai* or *semei*? In north-east dialect *kehe maga*?

There are only two interrogative pronouns in all these combinations, *é* or *ei* and *fa*, or we may regard *fer*, *fé*, “who?” as a third.

INDEFINITES.—The interrogative *fa* or *ma*, with the demonstrative *tuna* suffixed to it, as

fatuna or *matuna*, with article *na* *fatuna* or *namatuna*, denotes “anything,” “something,” “somehow;” and *se*, “some person or persons,” as *segamu*, “who of (*ga*) you?” or “some or any one of you;” *segara* or *seara*, “some (of them.)”

Also *sefa*, &c., is used thus—*natamole sefa*, “a man some or other;” *fatu sefa*, “a stone whatever.” It is difficult to give the exact meaning of the pronoun “what?” in this latter indefinite use of it. In the same indefinite way *ma* occurs in *mau* (*u* demonstrative) after a verb, before which the negative adverb is used, as *i ti ba mau*, “he not going however, or at all;” *a ti libis ia mau*, “I did not see it at all.” It gives a kind of vague emphasis to the negative sentence, from which, however, it can be omitted, as *a ti libis ia*, “I did not see it,” but its use is very common.

THE RELATIVE PRONOUN. — *Nag*, “who,” “that,” “which,” as *natamole nag i libis ia*, “the man that saw it;” *nafisan nag i uia*, “the word, or a word that is good.” *Uane* can be used for *nag*. The use of *te* as a kind of relative is not so frequent, but *te nag*, or *te uane*,

is much used to denote "that" (person or thing,) "who," or "which," as *te nag*, or *te uane i til ia i uia*, "what he says it, is good"—literally, that or "what he says it, is good;" *te nag*, or *te uane ru ban*, "those who go." The oblique cases of the relative (originally demonstrative) are expressed thus: *nafanua nag i milu* is "the land from which he departed," literally "the land that he departed from it;" *natamole nag i ti ki nia asa*, "the man to whom he told it," literally "the man that he told to him it;" *nata nag i libis ia*, "the man whom he saw," literally "the man that or who he saw him." The relative is often omitted.

A peculiar word in Efatese is *tuma*, dialect *ndumbu*, which takes the nominal suffix thus—*a tumagu bat ia* I of my own accord did it.

ku tumama you of your own accord did it.

i tumana he of his own accord did it.

au tumagami we of our own accord did it.

ku tumamu you of your own accord did it.

ru tumara they of their own accord did it.

When the pronoun after the verb denotes the same person as the actor, the phrase is used reflexively, as *i tumana libis ia klas*, "he saw himself in a glass;" *ru tumara rum ira*,

“they love each other.” This word really means “to grow” (Meli, *tubu*,) and *i tumana* is literally “he his growing,” or, as it were, spontaneously acting or thinking according to his inner nature. In Meli, *tubu*, “to grow,” is also used in the sense of doing spontaneously or of his own accord, or from oneself.

ADVERBS.

Kua or *gua*, “how?” also *kʻisafa*, *kasā*, *kasāna*, “how?” literally “as what?” *kuan*, *kuanaga*, “how this?” *kite*, as “like.” *Sē*, “where?” as *i baki se*, or *i baki safa*, “he goes where?” *i ba se*, or *ba safa*, “he comes from where?” In one dialect *ē* is “where?” and in the north-east dialect it is *mbe*, as *e doko mbe*, *i toko sā*, or *sē*, “it is where?” “When?” is expressed by *nagasa*, i.e., *naga*, “time;” and *sa*, “what?” dialect, *sefa rag?* *rag* or *naga* being the article *nʻ* or *rʻ* (or *lʻ* in dialect *lag*,) and *aga* or *ana* (dialect *rān*) “time.” “How?” is also expressed by *takan?* and used indefinitely; *takan* signifies “so,” “thus.” “How many?” is *bīsa?* (dialect *bīa*;) *bisa* is a denominative verb of the reciprocal form, formed from the interrogative

(Malay *barapa*.) *Tabale se*, *tabali sa*, and *tabale safa*, "like what?" "how?" *taba*, "like," "to be like;" *le*, "thing;" and *sa*, "what?" "Here," *se*, *naga*, *i*; "there," *ban*, *ana* or *ina*, *netu*.

The "directives" *mai*, *banotu*, dialect *baina*, are denominative, or depariculative verbs of the causative form, from the adverbs *i*, "here," *notu* or *otu* and *ina* "there:" thus *mai* literally means "to make for here," "to come" (in the direction of the speaker.) and *banotu* or *baina*, "to make for there," "to go" (in a direction from the speaker,) and *ban*, "to go away," may possibly be a word of the same kind. That these words are denominatives of the causative form is plain from a comparison with the similar words in the Malagasy.

The negative adverb is *ti*, dialects *tu*, *ta*, *ndi*; often *ba* is suffixed to *ti*, as *tiba*. This *ba*, though originally a preposition, is used as a verb substantive, and *tiba* denotes "not is," or "is not," and is always used before verbs. When *ka* is suffixed to the negative, as *tika*, dialects *tsika* *tsia*, *rika*, it is commonly not used before a verb, but in the sense of "no," or "is not," as *i tika*, "it is not;" *i tika ki nia*, "it is not to him, or in his possession." This *ka*

is a verb substantive, and probably the same as is used (see above,) as an auxiliary of the indefinite or historical tense. In one dialect the negative *ta* becomes *sa* in the imperative, as *i ta ban*, "he did not go," but *ba sa ban*, "go not."

"Yes" is expressed by *io*; dialect, *ōrī*; *uis* and *ui* are also used.

"To-day" is expressed by *maisa*; dialect, *mēs*, the *s* or *sa* denoting "this."

"To-morrow," *mitimeī*; dialect, *matol*.

"Day after to-morrow," *wāsa*, *āsa*.

"Third day," *bog tolu*, or *moga tolu*.

"Fourth day," *bog* or *moga bate*.

"Fifth day," *bog* or *moga lima*

"Yesterday," *nanu*; dialects, *nanum*, *nanofa*.

"Day before yesterday," *nano asa*.

Third, fourth, fifth day, as before.

PREPOSITIONS.

THE Efatese language is highly syntactical. As the cases are often denoted by the position of words in the sentence, prepositions are few. The most used is the one already familiar *nī*, *gi*, or *ki*. In the form of *nī*, *gi*, or *ki*, it is the sign of the genitive (which, however, is some-

times expressed by the construct state.) As a transitive preposition it usually has the form of *ki*, and that form is also used in the instrumental sense “by” or “with.”

Bai or *bei*, “in” or “on” (Fiji *vei*,) occurs as *i lek bei a*, “he looks on it.” *Ni* in one dialect combines with the article and appears as *nig*. *Nig* denotes “of,” as *nig nata*, “of” or “belonging to a man ;” and also “for,” as *i nig natamole mate*, “he died *for* men.” In other dialects this is expressed by *ma*, *magi*, or *mini*, as *i masa mer ia*, “he for him did it ;” *i magi natamole mate*, “he for men died ;” *i mini au mer ia*, “he for me did it.” The *ma* is the same preposition which appears as *ba* in *bai*, and the *gi* or *ni* is suffixed to it. This preposition as *bi* or *bai*, dialect *mi*, is very much used as a kind of verb substantive, as *i bi natamole*, “it is a man ;” *i bi*, or *i bai lesoko*, “it is true,” literally, “a true thing”—*le* “thing,” and *soko* “true.” But this word *bai* or *bi* is never used thus, except immediately before a noun—thus one could not say for “it is” *i bi*. This is because the word is not originally a verb substantive but the preposition, or (*bai*) the preposition combined with the pronoun of the

third person. As already noticed. this preposition as a verb substantive in the sense defined is also much used, suffixed to the negative in *tiba*; accordingly *tiba* is not equivalent to *tika*. One can say *namatakuan i tika*, "fear is not," "does not exist," "there is no fear;" but not *namatakuan i tiba*. As *bi* can only be used before a noun, so *tiba* only before a verb.

Ma or *me* denotes "with," "together with."

Sometimes a verb, or a verb combined with a preposition, is used for a preposition. Perhaps *baki*, "to," is of this kind, as *i bisa baki nata*, "he spoke unto a man;" *ba* "to go," and *ki* "to." Thus, *i baki se?* "he goes where?" *i baki suma*, "he goes to the house." The above *lek bai*; dialect, *libi*, "to look on or upon," "to see;" is also used thus, *i ban libi nata*, "he goes to a man," literally "he goes to see a man;" *i ban libi sia*, "he goes to (see) him."

CONJUNCTIONS.

"AND" is expressed by *go*; dialect, *ne*; also by the preposition *ma* or *me*, literally "with," "together with."

A final conjunction is *ka* or *ga*, “that,” “in order to,” “to ;” and *ba* (north-eastern dialect.) *Ba* or *b’* is used in all dialects in the 2nd singular imperative, and *k’* in the 2nd plural imperative ; *ba fan*, “that thou go ;” *ko fan*, “that ye go,” “go ;” *ka fan*, “that I go ;” *ke fan*, “that he go,” “let him go.” A different order is observed in *a ga fan*, “I to go,” “that I go ;” *i ga fan*, “he to go,” “let him go ;” *ku ga fan*, “you to go,” “go.”

In one dialect *fe* has an indefinite connective signification “but,” &c.

Bo (dialect *kai*) is used to connect verbs, as *i tilia bo ban*, “he said it, then went ;” *i bisa bo tili*, “he answered, saying ;” *i bami bo buka*, “he ate to being filled,” or “continually to being filled.” This *bo* we have already seen as a sign of the present or continuous tense, and as used to help to express the future tense. It is probably the above preposition *b’* and the third personal pronoun *o*, and *bo*, when used thus before a verb, expresses what is really a kind of infinitive or gerundive ; *kai* (compare *bai*) is similarly to be explained as the preposition *k’* or *ka*, and the pronoun of the third person *i*. It may be remarked that though *i*

is the usual vowel of the pronoun of the third person in Oceanic, *o* (or *u*) also sometimes occurs, though more commonly in the demonstrative. In Oceanic the pronoun of the third person is used also in demonstratives.

Kite, dialect *ko*, "or," also used at the end of a sentence interrogatively. Another interrogative particle thus used is *ta*.

Bě, dialect *fě*, "if;" also *uān*, "if."

INTERJECTIONS.

"O" USED after nouns is the sign of the vocative, as *temagami O*, "O our father."

uana! "look out!"

ako! "alas," as *ako tai O*, "alas O brother" (in bewailing the dead;) *ako ki nu*, "woe is me;" *ako ri*, and *ako ri la*, "alas now, alas now indeed."

The particle *la* is much used as a kind of indefinite adverb or interjection, as *uis la*, "yes indeed;" it often cannot be translated.

SYNTAX.

THE structure of the sentence is simple. The adjective follows the noun. The nominative

precedes the verb. No verb can be used without the verbal pronoun, thus one could not say *nata mole ban*, but *nata mole i ban*, "a man goes;" *nata mole ru ban*, "men go." Even when the separate pronoun is used, the verbal pronoun must be used along with it, thus, not *nara ban*, but *nara ru ban*, "they go;" on the other hand the verbal pronoun alone with the verb forms a complete sentence, as *ru ban*, "they go;" *i ban*, "he goes;" *a ban*, "I go;" *au ban*, "we go;" *ku ban*, "you go." The object follows the verb as *i libi nata mole*, "he sees men." The following, taken from the translation of the New Testament, may be given as a specimen of the language:—

2 TIMOTHY, II. 14-23.

- 14 Ba fati ra ruga miroa berakati tea mau
uane, bo bisa suki ra narai Nauot nag ruga
ti toko bilea mole ki nafisan, bati sa ki te
15 uane ru to rogo. Ba toko meri sera rogo
kuga uia narai Atua, kuga bi tea uisiuis
tika namalierien bo toko potai mitaki nafisan
16 nag i bi lesoko. Me ba talele ki nafisan
palo, iga uo risu baki nafolofolon sa

- 17 bipilena, go nafisan nigara iga uo bafaga
 18 bakauli namanuk poa ; Umenaio go Fileto-
 ra bi segara ; natamole nag ru atae sapo-
 nalesoko, bo tili nag natulenan i nu su, go
 19 ru roa buele ki naseralesokoen ni tete. Me
 nalakena kasua ni Atua i tu, go namitiri
 ua naga i toko osa, Nauot i atae te anena ;
 go, sera natamole nag i so nagie Nauot iga
 20 makota ki nafolofolon sa. Te nasuma
 bipilena las kolet go las silifa i toko
 osa, me las nakasu go las natano i mero
 toko osa ; go tete i sela tea uia go tete
 21 i sela tea sa. Uan te nata iga tumana
 bilosi bisaki nia ki te uane, iga uo
 bi las sela tea uia, tabu toko, uia ki Nauot
 toko, bo toko raki sera nauisien uia iga bat
 22 ia. Ba sefa tua ki namesauen sa ni nata-
 mole busafusa, me ba koba te uane i lena,
 naseralesokoen, narumien, intamate me te
 uane ru toko tafisafisa ki Nauot ki popo
 23 uia. Me ba talele ki nafaususien palo me
 bunufunoi, ku atae a nag i bi nalake-
 nafilean.
-

The numerals from one to ten in various
 New Hebrides dialects :—

| EPI 1. | EPI 2. | EPI 3. | EPI 4. | EPI 5. |
|---------|---------|---------|---------|-----------|
| taga | saka | tei | tai | sagkai |
| lua | lua | lua | tshua | lua |
| tolu | selu | tolu | tolu | tou |
| vare | veri | vate | beri | bas |
| lima | lima | lima | tshimo | lima |
| orai | oraka | ari | ari | loktagkai |
| olua | olua | alua | alua | lokua |
| orolu | orolu | arolu | arolu | lokutou |
| wovare | averi | kiveri | koveri | lokubas |
| loelima | lualima | loelima | ruelima | luanma |

| AMBRYM 1. | AMBRYM 2. | AMBRYM 3. | AMBRYM 4. |
|-----------|-----------|-----------|-----------|
| hu | hu | hu | sua |
| ru | ru | ru | lo |
| sul | sul | sul | si |
| vit | vit | vitu | vier |
| lim | lim | lim | lim |
| limsi | livsi | lise | melipsies |
| liuru | liuru | liuru | melipo |
| livsul | livsul | lisul | meleps |
| laifiet | rafet | lafar | meper |
| saghul | sag'ul | sagul | sogapi |

| PAAMA. | PENTECOST. | OKA. |
|--------|------------|-------|
| tas | tual | katea |
| elua | elu | karua |

| PAAMA. | PENTECOST. | OBA. |
|-----------|------------|----------|
| etelu | etol | katolu |
| ehat | epiet | kabate |
| elima | elim | kalima |
| ahitai | lowal | kaono |
| aulua | liplu | kambitu |
| autel | liptol | kabwalu |
| auhat | lapat | kahibwa |
| haluelima | siamnoh | hagafulu |

| MALLICOLO 1. | MALLI. 2. | MALLI. 3. | MALLI. 4. |
|--------------|-----------|-----------|-----------|
| etea | soka | bokol | sikei |
| erua | eru | nrua | eru |
| etolu | etir | ndila | erei |
| efata | ebit | mbis | evats |
| elima | elim | elima | erim |
| eono | aroptis | robokol | sukai |
| ambitu | robru | rokorua | wiu |
| oalu | arobtir | roktil | woroi |
| ehive | aripi | rohobis | obats |
| hagafulu | sagafur | sagaful | sigab |

| SANTO 1. | SANTO 2. | SANTO 3. | SANTO 4. | SANTO 5. |
|----------|----------|----------|----------|----------|
| tewa | tea | mokes | tea | tewa |
| rua | rua | morua | rua | rua |
| tolu | tolu | morolu | tolu | tolu |

| SANTO 1. | SANTO 2. | SANTO 3. | SANTO 4. | SANTO 5. |
|----------|----------|------------|----------|----------|
| fate | bate | motar | fate | va |
| lima | lima | molima | lima | lima |
| oan | merav | kakes | arafi | ono |
| vitu | raverua | kafakarua | raferua | vitu |
| al | ravitu | kafakarolu | rafitou | alu |
| siwa | torobat | kafakatar | rabat | tshiwa |
| sanafuru | ulátea | sinafulu | sa'bulu | sinafulu |

TANA 1.

kadi
 kaiyu
 kesel
 kuvet
 karilum
 karilum kadi
 karilum kaiyu
 karilum kesel
 karilum kuvet
 karilum karilum

THE PERSONAL PRONOUNS IN SOME OF THE NEW HEBRIDES DIALECTS.

| | I. | THOU. | HE. | WE. | YOU. | THEY. |
|-----------------|-------|-------|--------|---------|-------|-------|
| SANTO— | nau | niko | nai | anam | amiu | ratua |
| Verb. pro.—ka | | ko | mo | | | ta |
| MALICULO 1—kena | | kuno | agei | kamam | kam | kara |
| Verb. pro.—na | | ko | ti | ko | ki | riti |
| MALICULO 2—inau | | aigka | ne | uamite | amite | arar |
| Verb. pro.—ni | | ke | ni | neti | khate | ti |
| AMBRYM— | ni | nig | ge | kima | kimi | nyere |
| Verb. pro.—na | | o | i | mâ | mi | i |
| PAAMA— | inau | keiko | kei | komei | kami | keila |
| Verb. pro.—na | | ki | e | mo, me, | mi | u, i |
| EPI 1— | nagku | aiko | gana | amai | amun | gâ |
| Verb. pro.—ni | | ku | ti | me | ke | le |
| EPI 2— | kinu | tau | tarani | komam | kam | nala |
| Verb. pro.—ni | | ka | i | u | ko | li |
| EPI 3— | kinyu | tshau | nai | komim | kam | nala |
| Verb. pro.—na | | ko | ri | ni | ku | ah |

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PREFACE.



THE following sketches of the grammar of the Eromangan language and of a language or dialect spoken on the west side of the island of Espiritu Santo, the most northern and largest of the New Hebrides group, are the work of the late Rev. J. D. Gordon. Mr. Gordon had in the noblest Christian spirit come out to Eromanga all the way from Canada, to take the place of his brother who had fallen a martyr to the fury and the misconception of the savages of that island, as had John Williams before him. Mr. J. D. Gordon lived and laboured for some years on that island. He was a large hearted man and did not confine his efforts to Eromanga alone. Some stray natives of Santo having been thrown upon his charity, he endeavoured to learn their language, and afterwards went to their home with them on Santo, and spent nearly a year there learning the language of that place and doing the work of a missionary among the people. He then returned to

Eromanga where he fell a martyr about the beginning of 1872. The two following sketches had been written shortly before his death and also the Santo vocabulary. I give the sketches as he left them, though had he prepared them for publication, doubtless he would have put them in a somewhat different and fuller form. To the Santo vocabulary I have added the corresponding or equivalent Efatese words. I have not taken the liberty to alter in any essential matter what Mr. Gordon has left. It should be observed that he used (and I have left unaltered) *i* for *ai*, *x* for *au*, *c* for *oi*, and *z* for *sh*. He had the two grammars written in parallel columns, and not as in the following pages separately.

My friend, the Rev. H. A. Robertson, who succeeded Mr. Gordon on Eromanga, lent me the original manuscript, from which I made a few years ago the copy now given to the public. A notice of the Eromangan will be found in the work of Gabelentz. It was drawn up mainly from materials furnished by the first Mr. Gordon (the Rev. G. N. Gordon.) There is also a brief notice of some Santo dialect in the work of the Rev. Dr. Codrington.

SKETCH

OF THE

EROMANGAN GRAMMAR.

ARTICLE.

n, if any; inseparable, as *neteme*, man; *nasiven*, woman.

si, one; *si neteme*, one, or a man; *neteme mori*, the man, that person spoken of or referred to—definite.

The article *n* disappears in the plural, thus:—
oveteme, men.

ovasiven, women.

itnatemen, male.

itovatimen, males.

itnasiven, female.

itovasiven, females.

nokoben nugko im nugkon, both hands.

nimum, eye (your.)

sumpat nimum nugko im nugkon, shut both
your eyes.

NOUN.

Genders, two only :—

itnateman, male.

itnasiven, female.

nalx itnateman, a male child.

itemen, father (his.)

dineme, mother.

nate, Father, abba.

name, mother.

avensi, brother (his,) or sister, one woman speaking of another ; *veven*, sister, applied by males to females ; *natemonok*, a chief ; *nasim-nalam*, female chief, chief's wife.

The personal pronouns are of common gender :—

Iyi, he or she.

NUMBER.—This is indicated by the prefix *ov*, *ōrun*, and the suffix *sū*, *omwi sū*, as,

lo sū, canoes, &c.

lc su lo su, all the canoes.

nalx, a child.

ovalalx, children.

oveteme su, all men.

oveteme omwisū, none left.

dōmō, a stranger.

orun domo, strangers.

kos sū, we all (together.)

kos en duru, we two.

lo en duru, two ships.

In the formation of some words, *ra* is prefixed, and *me* suffixed, in the plural, thus :—

avūg, my friend.

ravūgeme, my friends.

CASE.—This is marked by the possessive pronoun following, and by a particle prefixed, as :—

nokobug, my hand.

nokopmū, or *mi*, thy hand.

nokoben, his hand.

nokobent, our hands (Inclusive.)

nokopmam, our hands.

nokepmi, your hands.

nokobenda, their hands.

nokop 'mu, pl., yours.

nitug, my son, or child.

nitum, thy child.

nitni, his, or *netni*.

nitnint, child of us two.

nitnin teme, children, &c.

nitnemam, ch. of us two (Ex.)

niteme, your (two) child.

orun iteme, children, &c.

nitindi, of them two.

nitin dime, pl., two.

or nitin deme, plural.

nitumo, thy (sing.) children.

orum nitumo, the same.

arug, my friend ; *arugsi*, my brother.

apmi, thy ; *apmi si*, thy brother.

aren, *ravug si eme*,

acent, *rapmi si eme*, thy brethren.

apmam, *rapmam si eme*.

ravineme.

ravug eme, my friends.

rumokeponeme, grandchildren

rumokepondeme, grand children of more than one, as of Abraham, Isaac, and Jacob.

nimo enyx, my house.

lō eni, or *isen*, his canoe.

nuru enug kam, our place.

itemen enug kos, our father (Incl.)

The dative and accusative cases are marked by separable and inseparable particles, as :—

(1.) Dative—

po yx, to me.

pug kik, to thee.

pugi, to him.

pun ora, to them.

pug kām, to you.

punok, to thee.

(2.) Accusative—

irag, unto or against me.

iram, thee.

iran, him, &c,

irant, *iramam*,

irami, *iranda* unto or against them.

torun-e-yx, for me.

torunok, *toruni*,

torun-e-kos, *-kam*,

torun-e-kām, for you.

torun-ora, for, on account of them.

ukili torun-e-yx, learn of me.

umnakī ugi, to wish, or *like*.

umnaki-wok-o-yx.

-wug kik, *-ugi*.

-wug kām, *-wokonda*.

nisikog, for me ; *-om*, for you ; *-on*, for him.

-kont, *-komam*, *-omi*, *-onda*.

ADJECTIVE.

THE adjective follows (usually) the noun, which it qualifies, as—

netemi aremī, a good man.

neteme momu aremī, a man more good.

neteme aremī wokon, a man good only.

ra nūsian, exceedingly.

aremī indowi, good always, or essentially good.

momu aremī ra yx, or, *irag*, better than I.

irag is preferable to *ra*.

tantop, *momu tantop*, *tante vakepe*, tall or high, &c.

virok or *ūrekis*, *mōmū virok*, *norsirian*, small, &c.

wi, a particle, when applied to adjectives, indicates diminution ; it is appended to verbs, also, as—

nakan, bitter, hatred.

nakanwi, bitterish, dislike.

ovug kam wi, give us a little.

enugkamwi, abode, home, habitation, local, of the *spot* rather than the *houses*.

NUMERALS.

1, *sī*.

2, *dūrū*.

3, *desel*.

4, *devat*.

5, *sukrim*.

- 6, sukrim mīsekī.
 7, sukrim narū.
 8, sukrim desel.
 9, sukrim mindevat.
 10, narolem.
 11, narolem tampogones sī.
 20, narolem dūrū.
 100, narolem narolem.

mampung, first in order.

ra nōbūm, first in time.

dūrū su, both.

sī ugi first, in time.

durugi, second, &c.

sī teren, one only.

sī teren go, one of each.

durugo, two of each, apart, &c.

sī teren go ra narolem go, the first (proportionally) of each ten ; a tithe ; *lō sukrim mo-
 veteme ra mumpon devatugo*, four men in each
 canoe.

ORDINALS.

- sīugi, 1st.
 durugi, 2nd.
 deselugi, 3rd.
 devatugi, 4th.
 sukrimugi, 5th. &c.

TIMES.

nimpugon sīeven, once.
 nimpugon duru, twice.
 nimpugon desel, three times.
 nimpugon devat, four times.
 nimpugon sukrīm, five times.
dan sī, some time, to come.
sī en dan, the same.
sī dan, one day.
dan duru, two days.
ra sī dan, in (on) one day.
sī danemindog, last Sabbath.
danemindog sūgi, next Sabbath.
danemindog duru, two Sabbaths ago.

PRONOUNS.

1st. Personal—

| | |
|--|------------------------------|
| <i>gx</i> , I. | <i>kos</i> , we (Inclusive.) |
| <i>kik</i> , thou. | <i>kam</i> , we. |
| <i>iyi</i> , he. | <i>kimi</i> , ye. |
| <i>irora</i> , they. | |
| <i>kos en duru</i> , we two (Inclusive.) | |
| <i>kam en duru</i> , we two. | |
| <i>kim en duru</i> , you two. | |
| <i>iroran duru</i> , they two. | |

2nd. Possessive, Genitive or Possessive—

enya, of me, my or mine.

enugkik, of thee, thine.

eni, his.

enugkos, ours (Inclusive.)

enugkam, ours.

enugkimi, yours.

enirora, theirs.

3rd. Relative—

mori is used as a relative.

mori nimpe, the or that particular thing,
just there.

pe = it (redundant.)

ran dan su mori, in, or on, the days
referred to.

pe su, plural.

4th. Interrogative—

sing., *mē*, who ?

pl., *mē-e-mē*, who ?

tiē ? *siē*, what ?

muntie ? *musie*, what else ?

eneme, whose ?

itokowo, which ?

kimagkūo, what are you thinking about ?

kimauo ? what are you going about ?

kūmaŭo (pl.)

pōwo ? how could ? suggestive of difficulty,

pōwo pīre ?

5th. Demonstrative—

imō, this.

ima, that.

imo sū, these.

ima su, those (unusual.)

ipema, that one.

iyihi, it is right here.

irora mō, these here.

tī tewa, one ; *tī tui*, another.

te tī tewai, any one.

6th. Indefinite—

sī im sī, one and another.

sī kū sī, one or another.

duru su, both.

tawī sī, no one.

sī ke sī, one or another (interesting.)

sī ke neteme, thus spoken if there is a
desire to see him.

sī momu, another.

sī mori, the one who.

sī en tie sī, anything.

sī ke irora, (as above.)

iyi-e-ko-sī, he alone.
nugkon, a division, some.
nugkondeme, some of them.
tiame su, things, property.

7th. Reflexive—

yx pe yx, I myself.
kik-e-pe-kik, thou thyself.
iyi pe iyi, he himself.
irora pe irora, they themselves.
yx, &c., used separately, are used definitely, with emphasis.
irasie, for what reason?
kī, I'm in doubt about.
iyi, or *irora*, he is the one that is accountable, or they are accountable.

VERB.

THE substantive is wanting.

yx igko, I (am) here.

Nouns are converted into verbs by prefixing the syllables *um*, *men* in the ind. mood, pres. tense, thus—

nimpai, fence.

ya umnimpai, I am fencing.

kik em nimpai,

iyi umnimpai,

nelëntugi, love.

ya umnelintugi, I love.

kik em nelintugi,

iyi um nelintugi.

talugi, *netemi talugi*, a murderer.

ya (k) umintalugi, I kill.

kik emñ talugi. Nouns commencing with *n* take *um*, and with *t*, *mñ*, as *tai*, *mintai*, *taru*, *mintaru*. Several take *mán*, *mand*, *mem*, &c.

The rule is not of much use, as it does not hold in the formation of other tenses and moods where it undergoes many changes.

ADVERBS.

Of Time --

irē, to-day.

irē, to-day.

mran, to-morrow.

minu, yesterday, &c.

weme, day after to-morrow.

no'eme.

no'inag.

winag, 4 days hence.

no'impì.

wimpe, 5 days hence.

no'isas.

wisas, 6 days hence.

nemindog, rest.

marima, now.

etuai, some time ago.

itetuai, itnimperis, of old.

pol sugku, when.

lap, while ; *our lap*, by and by.

pole ku, a while.

indowi, continuously.

dō indowi, without resting or stopping.

Imp.—*itnum*, quick.

penuri, afterward, after.

nimpugon, time.

nimpugon deve, how many times ?

sai nimpugon, one time.

nimpugon sai (indef.) future.

mante lap, after awhile, from *mante*, to abide.

it-e-marima, now for the first, not formerly.

urum, without end.

urum nevi su, years without end.

poarap, evening ; *poakas*, forenoon.

poakas-poakas, noon.

prubokom, morning.

pumrok atunenemes, midnight.

Of Place—

igko, here ; *nimpe*, there (near.)

yui, there (remote) ; *ilampe*, yonder.

isut, far away ; *aitugo*, remote.

isut wokon, very far off.

ratekompe, over there.

ratekomisa, up there.

ratekomiep, down there.

potifot, near, short.

nugkon umpe, beyond.

nugkon un pelum, on this side.

nugkon nu, across or over the water.

tan, the back ; *tan nugkon*, other side of the island.

Of Asking—

ia, where ? *yēi*, where (is he) ?

nīgai, when ? (past and future.)

dere, how many ?

dēvego, how many of each ?

nokowo, how ? *itokowo*, which ?

irantie, *irasie*, why ? why should ?

wantie, *wasie*, what may, &c.

kamsugi, *kampose ugi*, to what purpose ?

kumnēa, where (you) from ?

nimsin tie, for what purpose ?

wamē, who of us ? &c.

wamē-e-mē, pl.

wantie, what about, for ?

ōwo, what is the matter ?

ōwo mas, what was the cause of his death ?

ku or ? (or is it otherwise.) Used when a question is asked indirectly.

Of Affirmation, &c.—

monokowo, yes.

ēyi, no (nothing,) never mind.

tawi, no, not (emphatic.)

oo, indicates assent.

osog nam, truly, he has made good his word.

itnesog, true, truth.

sugku, thus, as.

unipmi, before, in the presence of.

unĩmtum, before thee, in thy sight.

eve, go thou.

etu ve, go (thou) not.

PREPOSITIONS.

ra, in, on, to, &c., for, from.

gi, *ugi*, about, concerning, with, by means of.

u, *un*, *urun*, in towards, under, in company
with (sing.)

dal, with (plural.)

nimsin, for.

umsog, within.

ratunisog, within, inside of.

ilat, out.

ratelat, outside.

nisikon (declinable,) for the use, benefit of
one.

en, of, belonging to.

ilebo teren, in the midst, go, over.

ra mumpon, under, in (as in a ship,) on a table.

ra netugon, under (as under a table.)

ran tan, on the back.

impuap, underneath.

imiluo, on high.

it, for (origin primary reason.)

it nigai, when (was its beginning.)

it sah, upward.

it sep, downward.

it lum, towards.

it lap, delay.

it lah, fromwards.

it wi, little.

menakanwi, to hate a little.

potipot go, each (every one) is short.

po, *pun*, *pug*, signs of dative.

ra, *ran*, *ira*, signify the object unto or against which a thing is done.

CONJUNCTIONS.

m, connective (inseparable,) contraction of

im, and; *ku*, or; *nagku*, if; *popōwo*,

because ; *kō*, but, notwithstanding ; *mō*, the *o* indicates sequence, consecution (afterward or again.)

INTERJECTIONS.

ah, O !

pah, (disagreeable.)

ipe, (pleasure.)

ōra, (indeed, is it so ?)

upo, (wonder.)

uwo, when your remark was not apprehended or misunderstood.

uwē, (pain.)

u, rising inflection, answer when a person is called by name, thus, *Nalig ? u !*

IDIOMS.

derego, how many of each ?

sai terego, one only of each.

umagkip unipmi, to be impudent (lit. to fly in the face.)

e ko sai, alone.

kimnēa, where art thou, or are you from ?

kīm ampēa, where are you going ?

EROMANGAN DIALECTS.

I. Yoku or Enyx (pop. 1000 ?) II. Sie or Sorng (2000 ?) III. (500 ?) IV. Utaha (nearly extinct, 50 ?) V. Novul-Amleg (extinct.)

(_sg denotes hard g.)

III. U_{RA}.IV. U_{TAHA}.

| | |
|-----------------------|----------------------|
| 1 sī | sokc |
| 2 _s gelu | kalū |
| 3 _s geheli | kīhīli |
| 4 lemelu | lemelu |
| 5 sūorem | sūkrim |
| 6 misi | sīmsokc |
| 7 sīmhelu | simnalū |
| 8 sīmheli | sīmniheli |
| 9 sīnivat | simnivat |
| 10 lūrem | narōlem |
| 11 lūrem mitaperigi | |
| pa sai | narolemotam nugosokc |
| 12 lūrem mitaperigi | |
| pa gelu | |
| 20 lūrem gelū | narolem kalū |
| 100 lūrem lūrem | |

URA.

| I, &c. | My, &c. | To, or against me, &c. |
|-----------|---------------|---------------------------|
| yx | ari yx | bo yx |
| ga | ari ka | bu ka |
| iyi | ariyi | buh ni |
| gim | ari gim | bukim |
| gis (In.) | ari gis (In.) | bukis |
| gimi | ari gemi | buh nimi |
| lël | ahlël | buh nil |

UTAHA.

| I, &c. | My, &c. | To me, &c. | For me = my benefit. |
|----------------|----------|--------------------------|-------------------------|
| yō | etiyo | pi yō | neseko |
| kō | eteko | pig ko | nesekum |
| iyi | et iyi | pini | |
| kum | etekum | pig kum | |
| gis (In.) | eti gis | pig kis | |
| kimi | etekimi | pig kimi | |
| yoril | eteyoril | pig kor | nesekira |
| | | | nesekar, feast |
| yamu, this | | yō im pe yō, I myself | |
| yumu, that | | kom peg ko, thou thyself | |
| yumu yu, these | | iyi pe iyi | [&c. |

| | |
|------------------------|-----------------------------------|
| | <i>yoril im pe yoril</i> |
| <i>wi</i> , who ? | <i>yuki</i> , here |
| <i>uwi</i> , (pl.) ? | <i>taweve</i> , not = <i>tawa</i> |
| <i>etuwi</i> , whose ? | |
| | <i>nimpeyigo</i> , now |

| | |
|----------------------|-----------------------------|
| <i>aha</i> , where ? | <i>kinnaha</i> , where have |
| <i>nugo</i> , when ? | you come from ? |

The changes from Yoku to Sie are slight.
 Y. tiē, S. siē; sukrim, siklim; virok, vilik;
 nahiven, nasiven; hū, sī; nitnin, etni. II. Sorug.
 Sorug, my; sorum, thy; isen, his; sorit our,
 (In.) soremam, our; soremi, your; isenda, their;
 sie, what? *irasie*, for what? *siema*, that which;
ōrun siē, things, effects, property.

URA.—VERB.

Nogori, to know.

| | |
|------------------------------------|--|
| yx no _g ori | yx o _g ori, I knew, re- cently |
| ga keneg _g ori | ga o _g ori |
| iyi ko _g ori | iyi o _g ori |
| gimuh no _g ori | yx no _g ori, I knew, past |
| guh no _g ori (In.) | yx no _g ori, I will know |
| gimi kih no _g ori | |
| lēl kih no _g ori | |
| | ya amenda, I abide |
| guh urim no _g ori (In.) | ga kamenda |

| | |
|-------------------------------|-----------------------------|
| gim urim no _s gori | iyi _s gamenda |
| kīh no _s gori | _s gū lemenda |
| lēl īh no _s gori | _s gisu lemenda |
| | gimi ki lemenda |
| yx um amli, I speak | lēl _s gi lemenda |
| | _s gim URA menda |
| | _s gis ura' menda |
| | _s gimi kiremenda |
| | lēl giremenda |

UTAHA.—VERB.

- | | |
|----------------------------------|------------------|
| 1. yo īm no _s gori | 1. ya okori, &c. |
| 2. ko kum nohgori | |
| 3. iyi umnokgori | |
| 1. ku lem nogori | |
| 1. gis lem nogori | |
| 2. kimi kimel nogori | |
| 3. yoril elem nogori | |
| kudem nohgori | |
| gis etem nohgori | |
| 2. kik elem = kimi kik elem, &c. | |
| 3. yoril elem | |

URA.

UTAHA.

| | |
|--------------------|-------------------|
| nihmi umugkum, sun | nimnim ugkum, sun |
| umōva, moon | umse, stars |
| umse, stars | novonx, sea |

URA.

nīyī, sky
 wavelx, wind
 nebip, rain
 de, sea
 yarumne, chief
 yirema, man
 ariareven, woman
 nalalx, boy
 uhnomu, fish
 nelī, ship
 ne, water
 lxepe, tall
 urekīs, sharp
 lamapa, large
 nahlēīmpa, sleep
 ureverek, war
 diyīye, peace
 Uvo, God
 dugkorowo, laugh
 nari, feast
 wat, sin
 novulu, word
 avowat-ur, bad
 nehni, son

UTAHA.

yatumu, chief
 umu, fish
 uyu, water
 nahlumrag, sleep
 utuvorekil, war
 Uyo, God
 rat, sin
 novil, word
 avensoke (lavugsoke,
 pl.) my brother
 nōkuwī, tree
 timen (timo = nate)
 father
 tupmis, plantation
 yamu, this
 yumu, that
 yumuyu, these
 yo īm pe yō, I, myself
 kom peg ko, thou, thy-
 self, &c.
 iyi pe iyi
 yoril īm pe yoril
 wi, who ? (uwi, pl.)
 etuwi, whose ?
 aha, where ?

URA.

vin, sister
 afrō, my friend
 avoksī, my brother
 nyi, tree
 sī gan, one only
 rimen (dera = nate)
 father
 livan, wife
 xin, husband
 umitar, rainbow
 dughmus, plantation
 dena, ground

UTAHA.

nugo, when ?
 kimnaha, where have
 you come from ?
 novx, cocoanut
 unde, blood
 iso, spear
 levenahan, bow
 nelin, dan
 atnelō = lo eni, his canoe
 atnelō, his people
 yuki, here
 tavewe, not = tawi
 yore, to-day
 etninu, yesterday
 etnuwoseme, &c.
 etnuwosimpe
 polebu, to-morrow
 xwo, &c.

THE LORD'S PRAYER.

I. YOKU.—Itemen-e-kam unpokup, ete tum-
 pora nin-e-kik, elum lō enugkik : eti numpi
 natekisah en taru enugkik ra nemap sugku pe
 unpokup : ovug kam irē pen dan nevag aremī
 nisekomam : mefielīntug kam sat su enugkam,
 sugku ka kīm lafielīu tok-onda sat su isenda

mori su umnumpi sat iramam ; etu tōro-kam ran tapmi, ko simsimpari iramam marugi sat. It enugkik lō im horog im nilasilaswi enugkik, uvum nevi su, indōwi, indōwi. Amen.

II. SORUG.—Eti tumpora nin sorum—taru sorum—sat su soremam—It sorem lō.

III. URA.—Rimen gim unīyī : erigi uvuh-
numu nivana ga : enim nel araka : erigi numbu
nerigiyek araka ran dena suku ara nīyī : ovo
kim yeramba nelin neven aremī san gim :
efielenigi gim nareki wat su arakim suku
gureneligī lēl nareki wat su ahlēl mori gira
numbu wat arani gim : etu tambuni gim ran
dahmi, kō ambarē arigkim marugi nareki
wat : popowosa nelō arika, im atam, im nilaswi,
arika numgī niliya, uvo, uvo. Amen.

IV. UTAHA.—Timen-e-kum unpokup : etura
sum nin eteko : enim namu nelō : ete numpu
natekimoresah mintaru ra yumup sugku pe
unpokup : ovig kum yore pe nelin nevug aramī
nisekum : efelinigkum eturat yu etekum sugku
kutem afielinig kor eturat yu eteyoril mori
elumpu eturat iramim : metu toreg kum ra
tapmi, ko simsimpari iramim malini eturat :
popōwose namu nelō, im horog, im nilasuwi
eteko, uvum nevi yu, indōwi, indōwi. Amen.

SKETCH

OF THE

SANTO GRAMMAR AND VOCABULARY.

ARTICLE.

Ne, ṛ. *te*, *i*, separable, as *ne leman*, a man ; *ne gēi*, a woman ; *te tulu*, the three ; ṛ *nigo*, thou. *Ne* is also used definitely as *ne lepa*, the earth ; *ne tuua*, a person (indefinite ;) *mo i Iofa* and *Jehovah* ; *i* is another form of ṛ. *Ie* and *ai* are definite.

NOUN.

GENDER.—*Leman*, man ; *gēai*, woman (Valpay dialect *ne kepai* ;) *ne dura leman*, a man child ; *ne dura gēai*, a woman child. *Tata*, father ; *meme*, mother, applied by children to their own parents. *Timana*, his father ; *tinana*, his mother ; *imana*, her brother (applied by a sister ;) *imx*, my brother ; *manena*, his brother.

NUMBER is indicated by the particle *ro*, as, *ro leman*, men ; *ro gēai*, women ; *ro tuua*, people ;

ro dura, children ; *ro leman lima*, five men ; *ro tuu ta*, bushmen ; *ro wogi*, no more ; *urene-runoki*, all ; *ta wērē*, plenty ; *tarias tarias*, multitudes : *vas vas* indicates many, as, *vas tuua*, many people : *purun moa*, a great many ; *purun moa lo lo lo*, very many ; *tarias ruan pa*, innumerable.

CASE.—*Patuu*, my head
putum, thy head
putuna, his head
putu rua, our two heads (inclusive)
putumurua, our two heads (exclusive)
putumrua, your two heads
putururua, their two heads
puturie, our heads (inclusive)
putumamam, our heads
putumiu, your heads
puturire, their heads

This is the nominal suffix ; the next shows the separate or emphatic possessive :—

poi nou, my pig
poi nom, thy pig
poi noana, his pig
poi no rua, *poi nomurua*, *poi nomrua*, *poi no rie* (inclusive.)

poi no mam, our pig

poi no mu, your pig

poi no rire, their pig

Tux, my friend ; *tuom*, *tuana*, *tuurua*, *tuom—*
urua, *tuomrua*, *tu rurua*, *tuutulu*, *tuumutulu*,
tuumtulu, *turitulu*,

a tuorie (inclusive)

a tuamam, our friend

a tuamiu, your friend

a tuarire, their friend

Ro *tuu ki Wulua*, “men of Wulua ;”
Venux, my house ; *ocou*, my ship ; *tata nou*,
my father.

The word in the objective follows the verb that governs it unchanged, as *na veti nigina*, I speak to him ; *nigin keli lep*, he digs the ground ; *na lolou uli suri nigo*, I my heart (inside) pained on account of thee ; *na lolou leli suri nigo*, I love thee ; I—my inside—(is) comely on account of thee ; *ko sami me o*, come (up) with me ; *ore nigina*, call him ; *no doroni lep ko i sule*, *mo sap simai me ne serina*, I draw a line up to (as far as) the stone, and not to the foot of him.

ADJECTIVES.

Mertai, good ; *ta leli*, comely, agreeable ;
oorun, bad, worthless ; *mertai val val saki*
 better ? *mertai lulusu*, best ; *vile mertai val*
val siwo, less good ; *leman mertai*, a good
 man ; *ruana kx ta leli*, a pretty flower.

NUMERALS—

(WALUA d.

| | | |
|-----|----------------------|------------------|
| 1 | tewa | <i>ketea</i> |
| 2 | rua | <i>kerua</i> |
| 3 | tulu | <i>kitulu</i> |
| 4 | vate | <i>kwati</i> |
| 5 | lima | <i>kilima</i> |
| 6 | ono | <i>kaioni</i> |
| 7 | pitu | <i>kaipitu</i> |
| 8 | olu | <i>kaialu</i> |
| 9 | diwo | <i>kaisua</i> |
| 10 | sunuvulu | <i>sunuvulu)</i> |
| 11 | sunuvulu rav teva | |
| 20 | novulu rua | |
| 21 | novulu rav teva | |
| 30 | novuluulu | |
| 31 | novulu tu rav teva | |
| 40 | novulu vati | |
| 41 | novulu vati rav teva | |
| 100 | lāl vaka teva | |

101 lēl vakatewa raven tewa

200 lēl vakarua

201 lēl vakarua mo raven tewa

1,000 ruwun tewa

10,000 ruwun sunuvulu

100,000 tarias ruwun pa, innumerable thousands, or thousands manifold

ORDINALS.—

vakatewana, first

vakaruana, second

vakatulina, third

vakavatina, fourth

vakalimana, fifth, &c.

TIMES —

vakatewa, once

vakarua, twice

vakatulu, three times

vakavati, four times

vakalima, five times, &c.

Wuti tewa, daily once ; *wuti rua*, every second day ; *wuti tulu*, every third day ; *pon in wuti tewa*, once a day ; *pon in wuti rua*, every second day.

PRONOUNS.

PERSONAL.—

Singular --

*nx, n^a, I**nigo, thou**nigina, he*

Dual—

*urua, we two (inclusive)**umurua, we two**umrua, you two**ru rua, they two*

Trial—

*utulu, we three (Inclusive)**umutulu, we three**umtulu, you three**ri tulu, they three*

Plural—

*.rie we, (inclusive)**emam, we**emiū, you**rirē, they*

Possessive —

nou, my*nom*, thy*noana*, his*no urua*, ours, two (Inclusive)*nomurua*, ours two*nomrua*, yours two*no ruruu*, theirs two*no rie*, ours (Inclusive)*nomam*, ours*nomiu*, yours*norire*, theirs

RELATIVE.—None; the personal used instead.

INTERROGATIVE.—*i se*, who? *ro se*, who (plural)? *ne sai*, what? *no i se*, whose? *gin ot*, *e kin ot*, this or this? which? *momo*, how?DEMONSTRATIVE.—*kin oti*, this; *rir'oti*, these; *rir'oti ini*, these here; *rir'oti evanu*, those over there.INDEFINITE—*Ris mei*, some; *sap rots*, not many; *sapetesi*, no, not, none; *zi*, or *zizi tewa*, just one; *te tewa*, the, just one; *vasgena*, by himself; *vasgiu*, by myself, *vasgim*, by thyself; *vasgi rie* (Inclusive,) we, by ourselves; *vasgemam*, *vasgemiu*, *vasgirire*: this may be *vas ke nox*, *vas*

ke rire; *vas* indicates plurality—many—an indefinite number; *ki*, belonging to. If such is the analysis it means the plural is confined to *me*, or to *them*, a definite number of persons; *k* and *g* are used indiscriminately.

VERB.

The substantive appears to be *kin* or *gin*, to which is joined the adverb of place, *ini*; thus, *ni vie*, or *viai*, where art thou; *no kinini*, I am here; or, *no ini*, I (am) here; *nigin ine*, he (is) there.

The indicative mood is presented thus—Present tense, *venai*, to come (on a level); *samai*, to come up; *simai*, to come down (*timai*;) present tense with *mini*, now; singular, *no vena mini*, I come, am coming

ni vena mini, thou comest, art coming

nigin vena mini, he comes, is coming

Dual—

urua vena mini (Inclusive)

1 *umurua vena mini*

2 *umrua vena mini*

3 *rurua vena mini*

Trial—

utulu vena mini (Inclusive)1 *umutulu vena mini*2 *umtulu vena mini*3 *ri tulu vena mini*

Plural—

rie vena mini (Inclusive)1 *emam vena mini*2 *emiu vena mini*3 *rire vena mini*

No venai, I came, past tense ; *nx to venai*, I will come, future ; *no to vano*, I will go ; *te amo nx to mule*, afterwards I will go ; *no mule mini*, I go now ; *lako*, to go ; *no lako*, I went ; *nigo lako*, you went ; *nx to lako*, I will go ; *no lako mini*, I go, or am going now ; *nigin sap simai*, he came not ; *nigin lako te posai*, *nigin lako maa posai*, he went to (or, for to) deceive ; *ko mule*, go (singular ;) *emi mule*, go ye. Particles used with verbs, *te*, *ti*, *to*, *ma*, *mo*, *maa*, *amo*, *towai* ; *rire lakai*, they went up (as a river.)

ADVERBS.

OF TIME.—

nogorune, to-day*pwanovi*, to-morrow

pon rua, two days hence

pon tulu, &c.

nonori, yesterday

pon go ro rua, day before yesterday

pon go ro tulu, &c.

Pogo runi, sunset ; *mine*, now ; *ta mine*, long ago (?) ; *pogorune*, near sunset ; *perperi toko*, recently, a day or two (ago) ; *na vakatewa*, presently ; *alpaku*, by and by ; *tea*, *team*, subsequently ; *pwa*, after a while, soon ; *tæ*, soon, in a little ; *ta minmintuge*, and *tamim*, future ; *tor vakatewa*, just now ; *tup tewa*, continuously ; *ron tup tewa*, always day ; *livgan i elo*, midday ; *puni*, dusk ; *metanal rer saki*, after sunrise ; *metanal punu*, sunset ; *al metua*, 9 a.m. ; *ror-goro*, morning, dawn ; *rorrovi*, twilight, *vaka wuti tewa*, sometimes ; *vakavakatewa*, presently ; *tuai ron tuge kopkopu*, sunrise.

OF PLACE.—*ini*, here ; *inē*, there ; *kenia* (in reply ;) *evanu*, over there (near ;) *evantuge*, far away ; *tetaruara*, at hand, near ; *val* denotes position ; *val siwo*, below ; *val re siwo*, underneath ; *te saki*, the top, upper part ; *val re saki*, above, upper side ; *me ne uluna*, on the outside ; *me ne lolona*, in the inside ; *me ne gapa*, within,

between ; *me ne togema*, on the back , *me ne gisina*, before, in the presence of ; *me ne porerana*, at the side.

OF INQUIRY.—*vie*, *viai*, where ? *nenesa*, when ? (past ;) *pwanesa*, when ? (future ;) *ne sai*, what ? *te visa*, how many ? *mo*, what did you say ? *temwam*, why ? *suri temo*, on what account ? *aworsai*, why ? (reprovingly ;) *e ?* (in asking indirectly ;) *suri sai*, what reason ? *e ! se enia*, who is there ? *sogona sai*, what like ? how ?

Tasi expresses repetition.

OF AFFIRMATION.—*e*, yes ; *oa*, *e ! oa*, no ; *sapetesi*, no, by no means ; also *sap* [Efate *tiba*, dialect *tab* ;] *a*, rising inflection, answer to a call ; *i*, falling inflection, I don't know ; *ĩ*, rising inflection, denial, inarticulate ; *sogona*, so, like ; *sogon gini*, it was just so ; *kinai*, quite so ; *ko*, sign of imperative ; *ko*, as far as ; *ter toko*, equal ; *io*, yes (Wulua.)

PREPOSITIONS.

Me, in, by ; *de*, in, along, on ; *me*, with ; *ki*, belonging to ; *suri*, on account of, about, &c. ; *livgana*, between ; *me ne livgana*, in the midst ; *me ne ruruan*, on the surface.

CONJUNCTIONS.

Mo, and ; *e*, or ; *urunan*, because ; *ni teer viai*, you come from where ? *ni de va toko*, you go where ?

Vas kiu, I alone.

vas kim, thou alone.

vas gena, he alone,

&c.

| ENGLISH. | SANTO.* | EFATE. |
|-----------------|-----------------------------|--------------------------|
| abba | tata | mama, abu |
| abide | toloko | toko, to, matoko, fatoko |
| able | suinai | |
| accept | lēa lô | uisi, tabe |
| adultery | kurkuri ; van mēa | tauso |
| afflict | kôd matea | meri sa ki, bati sa ki |
| afraid | wotoa, wotwotoa | mataku |
| air | ivivi | nin |
| alive | mēuri, memeur toko | mauri, mole |
| all (none left) | rowogi, wunwun ôgi lô vunia | bakauti, mau |
| almighty | vasvas suinai | |

* NOTE.—Mr. Gordon's *q* = *pw*, and *d* = *ts*.

| ENGLISH. | SANTO. | EFATE. |
|----------|---|--|
| also | sogona | mero (again) |
| altar | sauive | |
| always | tup tewa | ti makot (not cease) |
| alone | vas kiu ; vasgena sikigu, sikina (vas ki na ?) | |
| above | saki ; siwo, below | elag ; <i>saki</i> , to go up ; <i>siuo</i> , to go down |
| arrive | tivu | bakilina (come in sight) |
| anger | lolon kegara lolon ein were lolon melum | maieto, namaietoa |
| anoint | môgi niu | burei, alofi |
| answer | tami | bisa (speak) |
| any | te zi tev | te, tete |
| another | zi tuai | te pota, karua |
| apart | vesves ari | misal |
| appear | rer saki | bakilina |
| arise | tup saki | tulena |
| arouse | mematai * | bugoni (wake up) |
| arrow | newusu (Wu.vina) | ne tipa, nausu (reed) |
| ascend | saki | saki |

* Wu., i.e. Wulua dialect of Santo ; Va., Valpay dialect ; Er. stands for Eromangan.

| ENGLISH. | SANTO. | EFATE. |
|------------|---|----------------|
| ashamed | mulin toko | maliere |
| ask | tin lepwi vet lepwi tenc sopsop genia | tatago, bitali |
| asleep | jinaru ; jiranu | maturu |
| assemble | seri | saisai |
| astonished | ôsnôki | maga (gape) |
| anchor | dur tesiwo riptuogi-taraoni | namtau |
| hearken | emi roron toko | rogo |
| attend | sēri ; sap sēri | taki torogo |

ANIMALS —

| | | |
|--------------|---|--------------|
| rat | keriu | kusue |
| lizard | malwud | äo |
| whale | suum-lôsi | tafura |
| shark | kumiru | bako |
| pig | poi | d. wak, wago |
| flies | puloa | lago |
| strange bird | toa ato | |
| bad | ne tuna vet worô- sa gi (Va.kokovun) imo, a ! imi api vovun;ta vovun; mania lolon sap (pl. lēli) | |

| ENGLISH. | SANTO. | EFATE. |
|-------------------|------------------------------------|-----------------------|
| bamboo | lumuô | lobu |
| barren | wuiaru | ruma |
| battle | lus api | na fakal |
| | Er. novohat | |
| bear | vol saki | sela |
| bear | wērvera ; papi ; pēpai | |
| beat | lusi | boka |
| beauty | ta lēli | |
| beautiful | lon sara puse pus meta uia, uia | |
| begin | moig | |
| beginning | ne moig ? | |
| believe | taluia, aatalutokai | seralesoko |
| bent (crooked) | qakqakēli | tageli, takelkel |
| beseech | tīntīn lapi | fira, serei |
| beg | tīntīn lapi | tago, bitaga |
| betray | pospos api | belak tautau |
| bewail | tōn pulpa | tagisi |
| bind | kedai | seli |
| bird | toa | manu, <i>toa</i> fowl |
| bite | kotkot | kati, katikati |
| billows | tos lelav ; re ron na beau tōse | |

| ENGLISH. | SANTO. | EFATE. |
|----------|------------------------------------|-------------------------------------|
| bless | umi; ooi | bisa uia (speak |
| blew | susuvui | good) |
| big | tugalav | lebaleba, bipila |
| blind | mat oora mat meri | barca, meta barea |
| blood | megavina | rā, trā |
| blossom | virana kx | na buma na kasu |
| blot out | dôrdôrvaia | nunu |
| blow out | suuwi matēa | sui bunu |
| blows | susuvui, conch; lôn sēriv, wind | sui baigo, conch; lagi sau. wind |
| boar | rawē | uago anoi, tapare |
| body | epena | na batoko (na) |

Members of

(a) External—

| EROMANGA. | SANTO. | EFATE. |
|-------------|--------|----------------------------|
| body— | | |
| nokolisiran | epena | na batoko na |
| skin— | | |
| nokolistan | kurina | na uili na, d. <i>kuli</i> |
| head— | | |
| numpug-n | potuna | na bau na |

| EROMANGA. | SANTO. | EFATE. |
|--------------|--|--------------|
| hair— | | |
| novlimpu | wuluna | na lulu na |
| crown— | | |
| numpulepes | pilona | na masua na |
| forehead— | | |
| nafinîn | panona | na rai na |
| ear— | | |
| telugon | anlana | na taliga na |
| eye, face— | | |
| nipmi-nimtug | metana (Wu. na meta na marontra) | |
| apple— | | |
| yaloorok | livgan metan bul meta na lon metan | |
| eyebrow-- | | |
| utagin vet | puspusan me- na fasu na meta tan na | |
| eyelash— | | |
| novlipmi | sosop pun metan | |
| cheek— | | |
| wx nugun | palena | na babu na |
| chin— | | |
| nasiwan | asena | na asi na |

| EROMANGA. | SANTO. | EFATE. |
|---------------|----------------|-------------------|
| beard— | | |
| novolugon | kumim | na lulu na asina |
| lips— | | |
| nokolugon | vivina (lower) | na goli na |
| | val vi (upper) | |
| nose— | | |
| worokolag | nonona (Wu. | na gusu na |
| | mansuntra) | |
| mouth— | | |
| naveram | wowana | na uaka na |
| neck— | | |
| nowan | alona | na noa na |
| shoulder— | | |
| rivlokon | ririna | na bamu na |
| arm— | | |
| nilepen noko- | ne rana | na aru na |
| ben | | |
| elbow— | | |
| yx uga | suguna | na uisi ki aru na |
| wrist— | | |
| itemelokwi | malo gina | |
| | liman | |
| thumb— | | |
| uvunomu | tatopwin | kin leba |

| EROMANGA. | SANTO. | EFATE |
|------------|---------------------------|-----------------|
| finger— | | |
| dugerugon | rara ona | na kini na |
| | liman | |
| palm— | | |
| | lolona limana | na mele eru na |
| nail— | | |
| fetnatpu | pisuna | tapales na kini |
| | | na |
| hand— | | |
| nokoben | limana (Wu. na aru na, d. | |
| | lemantra) | lima na |
| | vaka metuo | matua |
| | (right) | |
| | vaka merx | maure |
| | (left) | |
| bosom— | | |
| nemindugon | soltana | na ruma na |
| breasts— | | |
| ni | lulu, lolon | susu na |
| back— | | |
| tan | pulina | na taku na |
| back-bone— | | |
| nesisi | kon pulina | na matu na |
| belly— | | |
| netnin | tiana | na peli na |

| EROMANGA. | SANTO. | EFATE. |
|-------------------|-------------------|----------------------|
| navel— | | |
| yumput | | na buto na |
| thigh— | | |
| nevan | wodana, denina | na mǎo na |
| leg— | | |
| nelepon nō won | tian palona | na tuo na |
| knee— | | |
| numpumteren | wun poun | na batua na |
| foot— | | |
| nōwon | serina | na tuo na |
| sole | | |
| mumpon won | no- lolon serina | na mele na tuo na |
| instep | | |
| tan nowon | pulin serina | na taku natuo na |
| flesh | | |
| fan | visgona | na bakasi na |
| tongue— | | |
| niluamen | memena | na mena na |
| (b) Internal, &c. | | |

EROMANGA.

SANTO.

EFATE.

bone—

novian

suina

na fatu na

rib—

nimperi

porerana

fiti

bowels—

nalniniwara

tinena

marite

heart—

umpatemōnōk wowa

kad

am kanoa ; po

kad gina

lungs—

mampatevanu

amo

liver—

nugkilemil

mapwena

tale kabu

teeth—

nugon-neleven

petina

bati

veins—

narep

blood—

de

megavina

ra

tears—

nulipmi

tensina

riri meta

sweat—

nenora

toru

EROMANGA.

SANTO.

EFATE.

windpipe—

worumnōk

pulan lumuo

fat—

nup (flesh)

ruina

bakas tare

lard—

nigaku

gall—

midina

na konei na

gall bladder—

tolgo suna

uli kokon

throat—

rigingana

hip—

polena

bread-fruit (Wu-lewu)

bitau, bitam, bitaf

bird

toa

manu

beak

petina

goli

spur

luuna

comb

pulan keka

teretere

gizzard

vetuna

feathers

kavil(g) kīna, quill

afaru, mau

wings

kavena

afaru

book

kanutu; lanlanutu

tusi (Samoan)

boil

sēsara

tunu

born

papi ; pepi

| ENGLISH. | SANTO. | EFATE. |
|-----------|---------------------------------------|------------------|
| bottom | qapa ; lolona | pago |
| bow | vini (Wu. tôo) (Er. nefani) | āsu |
| bread | kuv gugu (Er. yōup) | kabu, koau |
| break | ul motia (as thread ;) utia | gote, kote |
| breath | ususuna manmanostoko | maro |
| bright | tugi le ululia rinrinoka | girigiri |
| bring | ko lo venai | buat ia mai |
| bridge | ne vali | |
| brink | qanqan ona woro siv tuge | tiki |
| brook | nopu | noai sera |
| burn | suli | tubara ki ; sulu |
| bush | lolon gx | na kasu, d. kau |
| buy | wuli ; wulwula | bakot |
| bushmen | ro tu uta | nakan uta |
| brushwood | qerqeri | |
| bracelet | pandum | baniban (armlet) |
| bottle | ne puruua | |
| begin | ko tutun tupwai ko tutun lili gini | |

| ENGLISH. | SANTO. | EFATE. |
|------------|---|------------------|
| clouds | (Wu. oo ; Va. neko) | tai na lagi |
| cocoanut | (Wu. kolo : Va. metui) | aniu |
| call | ore | so |
| chase | pele | koba |
| calm | rorontoko | tamate |
| cave | qupa malo poqan malo (Er. neveli) | falea |
| gullies | poqan to lako | paloa |
| carry | sol | sela, d. sola |
| catch | kidia | buati |
| cautiously | melum—geniu | malua, d. mailum |
| chain | os kia | mae ni fatu |
| chastise | ao soso oronia ? | sumati |
| chirp | kotkotu | |
| cheat | va kar posina | suru (deceive) |
| chief | mul, mulisa | uota |
| white | wuo-tugilgila | tare |
| cloth | ovpai | kalu |
| clothe | rure | su gori |
| coals | ro pudale ove | |
| club | wada | pwe, d. mbat |
| cold | wurwuraka | milate |

| ENGLISH. | SANTO. | EFATE. |
|-------------|---|-------------------------|
| cool | memawo | milate |
| come | sami, simai, vanai mai, bano mai (Er. umampelum) | |
| come again | venvenari | mero mai |
| colours | wuo-lov | |
| white | lovu | tare |
| black | metu | gota, d. maeta |
| red | kgara (?) | miel |
| blue | malgedgej | milakesa |
| yellow | tamena | monamona |
| green | mul ve sakai mai | milakesa, kesa- kesa |
| comfort | umia ; aa mem- wesia | bakali |
| command | megui | tupa |
| company | la ururtoko | saisai |
| conclusion | resi | nu |
| confusion | wowosi | bunufunoi |
| continue | totoko (Er. umante) | toko |
| cooking | vevalx ; au kana | tai |
| countenance | qanon api | meta, rai |
| covet | taru irirea | miseroa, meta makura |
| count | tutuni | fe |

| ENGLISH. | SANTO. | EFATE. |
|---------------------------|--|------------------|
| counter-zi a vanu mand | | tupa goro |
| cross | kad ve e logi | kasu beltagot |
| crumbs | ean kan meliga na feroa numiti | |
| crucify | tura vilvilia te van turia nakasu bel- me ne ko ta kad tagot ve e logi | |
| crowd | tokowonwono | taua |
| cry | toni | kei, tagi |
| cure | mog ginia, mog gini am to leli | bakamauri |
| curse | (vet) nagavira | bisa sa ki |
| custom | zi mat wunena | supe |
| cut | dimi ; tavia | tefe |
| curly hair | wul melum, wul memelu | |
| club | wad gin lulus api, wad gin supwe | |
| damsel | susara keai | tara |
| dance | sawe | sali |
| dazzle | kopkopo | |
| day | roni—pon | aliati |
| last day | ron tuptogi | aliati etaku mau |
| dead | mati | mate |

| ENGLISH. | SANTO. | EFATE. |
|-------------------------|---|------------------------|
| deaf | anlan putu mogmoga | taliga paro |
| dear | lolon lelai | metana i lebaleba |
| deceit | posposé | bisuru, suru, seli |
| deny | koronogi kigia | goro, koro |
| desire | taru matea, tara irirea, covet | mesau |
| dig | keli lep | kili |
| disciples | ro tuua lulu rire vanai | |
| dish | wea | siloa |
| dip | wea | bugi |
| distant | esatuge, evantuge | emai, toga |
| disobey | til wol lol pearaka til wol tamtam pupura peri rak | oora rog biri, rog tao |
| disperse | medala | tabera ki |
| distribute (as food) | konwunwuni | bakarau |
| do | aoa ; aa sogon to lea—don't take | bati, meri, brigi |
| dog | wurin | kuri |
| draw | levaia | lafi, urusa |

| ENGLISH. | SANTO. | EFATE. |
|---------------|------------------------------------|-----------------------------|
| dream | metur-popori | libi na pore |
| drink | oomia (Va. un) | minu, munu |
| drive | iso | tia |
| drought | alwora | us tika, elo leba- leba |
| drown | meiriri | minu in tas |
| drunk | metan moololi | mate ki na maluk (kafa) |
| water | ra ? | noai, nai, nivai, d. ran |
| elephantiasis | pura | i buria, mutra |
| eat | genia ; gongoni (Va. koka) | kani, kanikani, bami |
| embrace | gadgadai | |
| end | wul la mine | na meta pago |
| the earth | ne lepa (Wu. ono ; Va. tano) | tano ; leba clay |
| enemy | ne val vekalo | ualu pota |
| equal | tev toko | to sikei |
| unequal | veduna | bisār |
| exchange | dondona | auli |
| fall | vidonia ; wora | roa (rowa,) taru- paki |

| ENGLISH. | SANTO. | EFATE. |
|-------------|--|----------------------|
| fear | wotoa, wotwotia, wotunia | mataku |
| feast | supwe (Er. nesekar, narigari) | in tamate, d. pelaki |
| fence | pala | koro |
| fan | iria | nifi |
| feign | sumopai | bisuru |
| fever | veveo | na misaki |
| fight | var vini sesori api (Er. umnavohat) | fiatu, batinafakal |
| firmament | wase gin tolon (Er. uneai, pokup) | elagi |
| fish | ravrav iga (Wu. mad = fish) | na ika |
| fish-scales | ne | nun naika |
| fisherman | tuua gin iga | |
| flame | serai toko | mena na kabu |
| flies | lano | lango |
| flow | owu | sera |
| float | sale ser toko me- ne rurun pe | sali |
| full | pe tata were vas tata weri | bura |
| follow | pal suri | rausi, usi |

| ENGLISH. | SANTO. | EFATE. |
|------------|--------------------------------------|------------------|
| forbid | korgoróa | koro |
| forget | sap lim toni ; lo- lon oora | rara tan ia |
| forgive | oomkorgorogi | |
| forsake | undurogogi | turu bis ia |
| fruit | pegini touna, tou nekou | ua, d. weti |
| garden | verx ; kokoo | atalemate |
| gate | wawo | likau |
| generation | (tok) ol | tago |
| gift | wudon worogi ; lo worogi | nafituan |
| girdle | matun | tali |
| give | lelapi ; kik towi wudon worogi | tu |
| glad | degia | maro, laelae |
| glass | titiro (looking) | titiro |
| go | va ; lako ; (Wu. noa) | mule ba, ban |
| good | lol ta lele ; mertai uia | |
| great | pul pa (Er. nusian, horog, tamas) | lebaleba, bipila |
| grief | lolon uli lolon te kidia | rogtesa |

| ENGLISH. | SANTO. | EFATE. |
|--------------------|------------------------------------|--------------------------|
| grief | lolon te egi lolon supwoliam | |
| grate | rasa | |
| grindstone | sul rasrasa | nafa |
| grew to manhood | meur saki leman | |
| gratitude | merti ; lolon leli | |
| gulf | qap dondona | |
| hard | melgx moa | kasua |
| haste | la wuswusog toko | marafi |
| hat | sunim | tapau |
| health | lel toko | uia toko, rog- teauia |
| hear | ronoa ; ron didi liona | rogo |
| hearken | ron toko ; ronron pupuri | rogo, taki rogosa ki |
| heat | tutun | bitunu |
| help | wodoi, toiori ko wodio, help me | auli(takeplaceof) |
| house, | venua (Wu. ima) | suma |
| hide | susurpunu vi punpunu | pelu, tasuruki |

| ENGLISH. | SANTO. | EFATE. |
|----------------|---|---------------------------|
| honest | vul gin te tiv toko uia, folofolo lena (a fair bargain) vet vi goil sake (an overcharge) | |
| hunger | tiana se raprapa | bitelo |
| husk | kurina | uili na |
| insecure | mosmosug | |
| i n n u m e r- | | |
| able | tarias ro an pa | man taparoparo |
| innocent | pil vet woronia | tika nauisien sa |
| image | qanx, qanom | |
| imitate | asusuia | bakauli |
| idle, lazy | suin melum | malo |
| infant | potiena | totau |
| insects | kerkerako | |
| inn | komali venua me neko- mali | |
| joy | lolonasaki lulu rirai sake | semasema, laelae, maro |
| jealousy | nakapura nakapurio, of me | atakasua |
| jump | sesale | soka |
| knife | dimi | misimis, mās |

| ENGLISH. | SANTO. | EFATE. |
|-------------|-----------------|-------------------|
| kill | lusi | bati bunu, atu |
| kiss | dumia | sumi |
| kick | piligia | pia |
| know | pisia | atae |
| | ronoa pis tokai | |
| | mat pisi | |
| | lolon ron tokai | |
| not know | saparoa lolona | ti atae |
| kind | omi ; aa mosi | sau uia, popo uia |
| kava | wosi | maluk |
| leave off | ko lo tuogi | turu bisi |
| let go | durtuogi | tao, turu bisi |
| let it stop | sogon toko | i ga tok |
| lightning | ledmari | fili |
| live | memeuri | mauri, mole |
| light | alo | aliati, na mirama |
| | zinzina (moon) | |
| | memeram | |
| | pula, pulom | |
| lead | levlev | meraki |
| lance | tavia | ola |
| lose | vidoni matea | bati buele |
| long time | | |
| hence | tuai ron tuge | tuai |

| ENGLISH. | SANTO. | EFATE. |
|------------|--------------------------|--------------------------------|
| lights | pula | sulu |
| laugh | mana | murū |
| look up | tetaa sake | lo saki, le saki |
| look down | eer siwo | lo siuo, le sua |
| look round | ilo vanu | lo tal, le tal |
| lie by the | | |
| fire | nonowusme neovi | tilei na kabu |
| lean | wearaka | tabe |
| limp | tigo | |
| lads | perai ulwo | karikiki |
| moon | wula ; wul wotu (new) | atelag |
| more | mono | |
| no more | sabeti tuai mono | te leba (enough) |
| meet | qanovia ; rarponwi | sua, tilasi |
| mimic | sorsor towai | bakauli |
| mark | doronia | mitiri |
| music | pepulala ne viga | |
| man | leman | nata, natamole (living man) |
| maimed | pupu | |
| mat | epa | namit |
| make | tarea (Wu. pas- tuku | bati |

| ENGLISH. | SANTO. | EFATE. |
|-----------|---|--------------------------------|
| mountain | wuti | tafa |
| mercy | koroonogi | na rumien |
| made last | aa tuptogi | |
| near | toko velu ki (tana ?) tetav- wora | milatiga |
| not | (Wu. roko resi, ti, tiba, tika absent) | |
| new | awo | fau, d. faum |
| neighbour | tux, tuom, &c. | nata milatiga (person near) |
| net | muliu | kokoti |
| night | pon (Wu. poni) | bog |
| oil | ruina | naror |
| old | awe (worn out) meerosi | tuai |
| orphan | pora | meta busa |
| outside | pegis | ekatema (outside of house) |
| obey | meraka | rog berakati, rog na lona |
| oblivion | limto lie motvanu | miroa gorokoro |
| overcome | sopsop lo toko | meri matua ki |
| persevere | ko ao var sopsop tokai | |

| ENGLISH. | SANTO. | EFATE. |
|-----------|---------------------------------|-----------------------------|
| pillow | kadialo | uluma |
| pare | veseli | |
| preach | vetokī (wiwivia) | fanau |
| play | suuvia | marogo |
| pray | lanlanliona | tafisafisa (Christ- ian) |
| piece | meala | na kat |
| pregnant | werweri | tiena |
| peace | ri leli | tamate |
| paint | loovi (a) | mitiri |
| pierce | sokī amo mati | soka ia |
| pour | ee tuogi ; ee towi | ligi |
| quickly | wuswus og toko | marafi |
| person | netuua | nata |
| plenty | purun-puruna moa | i laba |
| priest | rirop gin masea tuuagin mogu | natamole tabu |
| possessed | oc | uliulia |
| pilfer | lo punia | binako |
| privately | to vevangis | |
| punish | te kesi | sumati, barati |
| reach | se sagara | |

| ENGLISH. | SANTO. | EFATE. |
|-----------------------|--|---------------------|
| roar | ururia | gua |
| refuse | til wul ginia pendago ; peerago | garei, malo |
| ridge-pole | wowo lx | na fatu na suma |
| roll | luunia ; edai | fifi, luaki |
| unroll | teleria | bukisi |
| remain | totok tea—tx | toko |
| roast | kon poni | beni |
| respect | mel melin gina varvari ren ginna | miroaki |
| restrain | vet lolo oron lepwai | |
| report | dadai | rogorogki |
| retaliate (not to) | sap purogi sap repai repan | bati i tupa, sokari |
| ransom | (poi) lo meuri sap lo meuri (unredeemed) | neti lu |
| ready | a koro wea wuoni | |
| reef | mal tup oo | ni sikau |
| rock | malo | fatu, fat tok, malo |

| ENGLISH. | SANTO. | EFATE. |
|-------------------|----------------------------------|----------------|
| ripe | supun metua wedwedū tawuse | matu |
| rescue | siperia pultekonia | bu lua |
| remember | limtonia | miroa berakati |
| run | vi | uru |
| round | alilgona | taltal |
| rest | mepus | marmaro |
| raise the tune | lo moig toko | |
| return it | ko lo ve samai | |
| rain | usa, us wora | usa |
| ripe | metuo | matua |
| unripe | takovane | meta |
| reprove | owe | sueri |
| rose-apple | (Wu. kevigā) | kafika |

RELATIONSHIPS—

| | | |
|-------------|----------------|-------------------------|
| father | tata tamana | mama, abu tema na |
| her husband | kuaworesi | nanoi anena, anauota |

| ENGLISH. | SANTO. | EFATE. |
|---------------------------|---------------------------------|------------------------------|
| his wife | kan mena | naguruni anena, anaguruni |
| mother | meme tinana | tete pile na, reite na |
| his eldest brother | togana | tai na matua |
| his young- est brother | tesina | taina kiki |
| his sister | imana | gore na |
| her brother | manena | gore na |
| his son | notuna | nani na, na tu na |
| child or boy | nedura | totau |
| young | ulwo | busafusa |
| grandfather | puina | bua, bobu, tobu na |
| widow | pot nako | malib |
| sit | (Wu. soko siwo) | toko tan |
| sleep | (Wu. manoro ; Va. metokruru) | maturu |
| scrape | karkarosi | gari |
| see | varuo ; vi | le, lo, d. bu |
| sweep | dodor dara | sera |
| stroll | lagin to mxor vet worogi | |

| ENGLISH. | SANTO. | EFATE. |
|-------------|--------------------|-----------------|
| speak | | |
| kindly | vet melum toko | |
| silence | ko supun te veti | bunuta |
| sing | lo ne polo | liga, laga |
| song | ne polo | na ligana |
| shut | inmcwuti (eyes) | bunuti |
| | povgoroa | |
| | potovgoroa | |
| soft | melumlum | mailua, d. mail |
| | melum ra ole | umlum |
| sea | tosi ; peran tosi | in tasi |
| | (sea-shore ;) | |
| | (Wu. taruse, | |
| | sea) | |
| foam | luluv wun tosi | na letelet |
| substitute | derdirire ; vervi- | |
| | rire | auli |
| slip | teda maro | soka risu |
| sand | one (Wu. perono ; | na arān |
| | Va. ne wuswus) | |
| stone | sule (small) | fatu |
| smooth (to) | mosia ; wodorla | musi |
| swamp | wura | moru |
| snatch | wusoni mea | lete lua |
| | pulte tenia | |

| ENGLISH. | SANTO. | EFATE. |
|-----------|---|-------------------|
| shoot | vine | tiba (with arrow) |
| shadow | nun nunuera (theirs) | na anu na |
| slow | aliglugo ; alig ; moa | taliali, mailua |
| send | tilai ; til tuogi pal tuai ; pal tu- ogo (drive away) | tupa ki lua |
| sink | olo | tiro |
| spoil | umi venua orosia verx | sau lua |
| stick | wodiga wodwodsiga | gono |
| speak | veti ; vetiveti ; vet wus onia tasi vevatoto | bisa |
| screw | wosgoni | |
| strength | vilvile suinai vasvas suinai | na kasuan |
| spit | lolotu pupuros tuogi | tanua |
| spear | meur ; soki | soka (ki ola) |
| saturated | wuô | lue |
| sweat | memxona | tortoru |

| ENGLISH. | SANTO. | EFATE. |
|--------------|--------------------------------------|----------------------|
| swim | lolos | āfa |
| sweet | tutu nugu ulumia | kasi, elo |
| bitter | kogona | kokon |
| seam | turia liwurwuraka | turi (to sew) |
| some | rume | tete |
| sponge | vero | |
| some | vis mei | |
| smart | kowuswusogtoko | |
| sore | kodi | bitunu |
| support | vevan siwo | silei |
| staff | arara titig (straight) | tiko |
| salt | tos wusu | tasmen, in tas |
| sugar cane | tov | na parai |
| unseen | uropunia | pelu |
| steer | lo ne wosi | bu seman ki rarua |
| side by side | var vile | |
| scold | rivu—rivriv api su api susueri | sueri |
| short | wowus | mito |

| ENGLISH. | SANTO. | EFATE. |
|----------------|--------------------|-----------------------|
| small | tagerigi | kiki |
| shadow | nuniu | melu |
| stand | tup toko | tulena |
| halt | ko tup toko gini | mara toko |
| sit down | toko siwo | toko tan |
| shake the head | gilgilo potuna | liglig bau |
| in refusal | ilopali | |
| sickness | ususi | na misaki |
| spirit | temat | atemate |
| soul | tolmana | ate, or ata na |
| scattered | toto veva sale | taferafera |
| steal | pupu ligo api | binako |
| seek | asea ; van ko asea | bilaga, laga, tele |
| step aside | tup tavu | tale |
| scratch | karuvia | karu |
| shine | sosovrogi | mirama, tera (sun) |
| stroll | mxor | |
| smile | didinana | muru |
| sleepy | sap taru ti jinanu | rog na maturuen |
| seat | tuuo—toktoko | tea sakasakien |
| surround | kurgur og pot | bati gori |

| ENGLISH. | SANTO. | EFATE. |
|-------------|--|-------------------------------------|
| sun | metanialo (Wu. merai ali ; Va. metan maso) | alo, elo, meta ni elo |
| sky | toloni (Wu. rôntrô) wuruwura | elagi |
| star | madoi | masei, masoei |
| sneeze | adine | mutui |
| smoke | osun ovi | na asu na kabu |
| scissors | lum gurgur oti | te alat |
| sandalwood | puero | ni eru ni uta |
| pay „ | wol gina puero | |
| swollen | sosola | tub |
| stumble | ko sus pogi | tokonaki |
| slowly | ov sale melum ov lan rire | mailua |
| sad | lolon uli tenesia | na po na i rog- tesa, toro (rue) |
| select | kirogi | meta lua |
| sorrow | ton moti | narogtesan i nu, |
| ended | | or i makot |
| shoes | pokov gin sori | |
| be silent | sogon ta veti | bunuta |
| sore heart | lolon kod matea | na pona i rogtesa |
| stranger or | leman se sale | natamole basera |
| wanderer | ne tuua ururai | |

| ENGLISH. | SANTO. | EFATE. |
|-------------------|---------------------------|---------------------------------------|
| scald | pe tun didiria molgusi | |
| strong | melgonia | kasua |
| scent | ponponi | na pon |
| shut | meta rie met tuturu | punuti |
| sigh | ruruti | maro bur |
| speaking | uli vevatot simai | nafisan i ti nu |
| not finish- ed | tor tagerigi | mau |
| speaking done | vevatot mo moti | nafisan i nu |
| stood over | tup tetagolo wu- | |
| the house | san venua | |
| sea shore | peran tosi | natiki na tas (edge of the sea) |
| tree | ne kx | na kasu, d. kau |
| branch | mesana | na rā na |
| leaves | ruruana | na uli na |
| trunk | reepena | na batoko na |
| roots | kerina (pa, great) | na akua na |
| bark | kurina | na uili na |
| flower | virana | buma na |

| ENGLISH. | SANTO. | EFATE. |
|---------------|---|---------------------------|
| things | sonu | sera rogo, <i>or</i> nalo |
| transgression | la va korgoroa, | folofolo sa, sig- |
| | | sigleo |
| transgressor | netuua suinī ro tuua sui rinī (pl.) | |
| teach | ulul sorai | tafanau |
| thunder | ururu | tifai |
| take care of | lomelumtokai | lo berakati |
| tie | kedai | uti |
| thatch | ligi venu gina seri gin venua | taki |
| trip | tigi tigo | |
| (in) turn | ravravi | biauli |
| true | tatino | lesoko |
| think | limtogoguia limlim to tokai | miroa |
| time (now) | mine | mal na, mal naga |
| long time | | |
| hence | tuai ron tuge | tuai |
| very many | | |
| days | ponin tarias | naliati laba |
| taro | (Wu. pera) | in tali |

| ENGLISH. | SANTO. | EFATE. |
|-----------------|---|---------------------------|
| touch | teeli pe ko ne meri rogi, kisi leman | |
| taste | domia, domdom | bami rogi |
| throw stones | lade | neta ki fatu |
| thirst | maro ketia | maru, matru |
| turn | ko veta poria | meraroa, tafulus |
| tired | rerin kedi polen metavu | maos, taos |
| throwaway | tapaltuoni | neta ki nia |
| peace-pole | temwata | |
| tall | perovu | barau, d. baraf, baram |
| tempt | | suru |
| tread upon | wuswusia | basi |
| unclean | malgedgeda | milo |
| untie | munie | rati |
| unhappy | tenesia | to sa, toko sa |
| unemployed | toko zi melum | to palo |
| visit | takataka | ba libi |
| virgin | susura kēai | na guruni kiki |
| village | venu uru varvile | toko natokon |
| vomit | lulua | lua. |

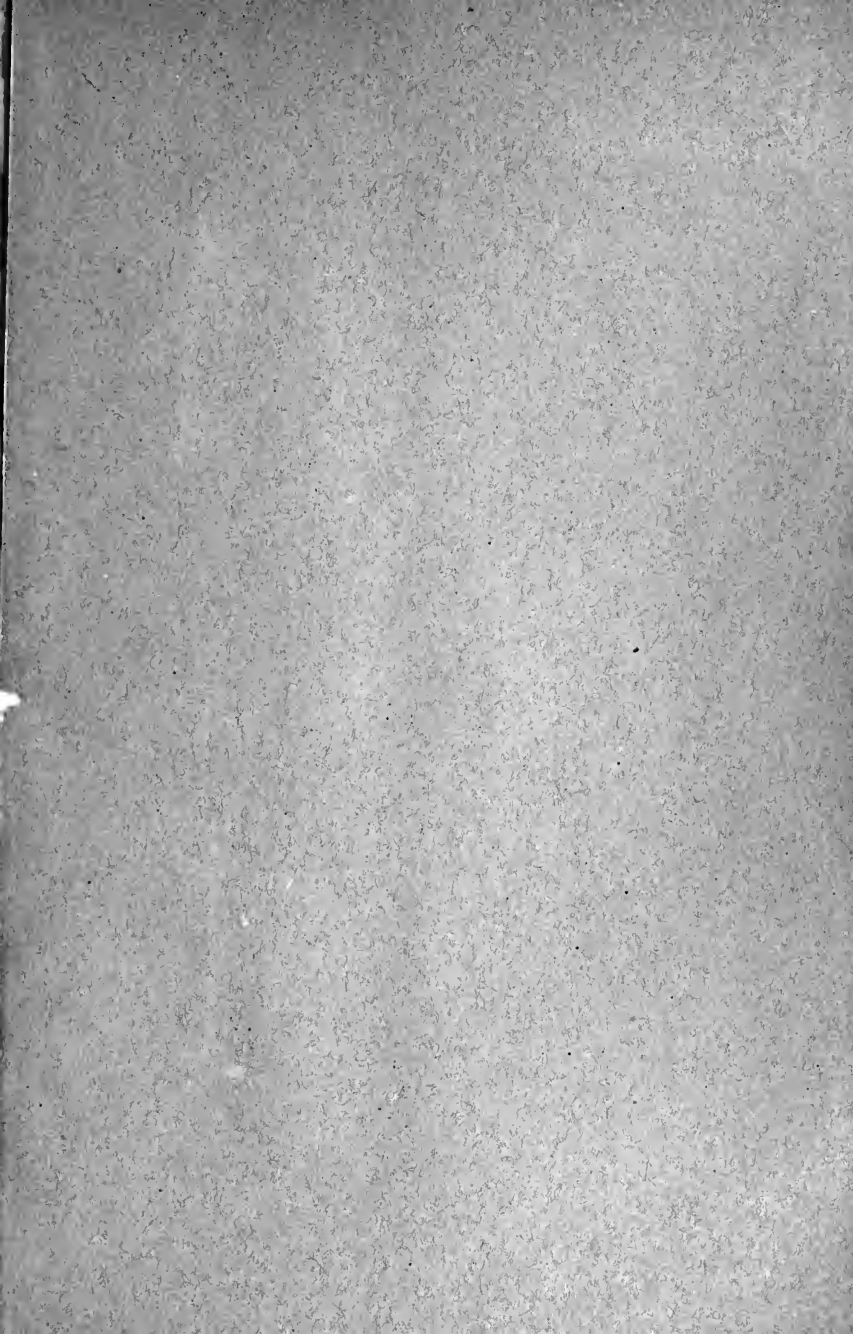
| ENGLISH. | SANTO. | EFATE. |
|-----------|------------------------------|----------------------------|
| volcano | wut gini ôvi ov merua | na banei |
| voice | liona | na lo, <i>or</i> na lio na |
| work | wede wede wuswusonia | na uisien |
| to work | ao wede | uisiuis |
| wait for | ligotokai | tô raki |
| whittle | dintuogi | tefe |
| well | lel toko ; nô leli | uia |
| worthless | imi api | natamole palo |
| fellow | im vet worogi | |
| word | vevatoto | na fisau |
| wish | taruia | mesau |
| wonder | os no ki tugala mo wuti | maga |
| weak | oosuina | mailua |
| wash | dodovula wodoria erisa | bilosi |
| warm | tutunu | bitunu |
| wealth | rum rum lava rudurudu | na soka na |

| ENGLISH. | SANTO. | EFATE. |
|----------|---|--------------|
| wail | ol mate no tuu tagi tupurogi; te ton polo va kar mati | |
| wicked | le negavera kan sa, folofolo sa poi imi api ; im vet woroki sap lel porapora = oovun lololo lel ne gavera = lol melum | |
| water | (Wu. rc) pe ra ; noai, nifai rara ? | |
| weed | kitsuria | but |
| wipe | mosia | musi, gasi |
| wound | ne tuuna (turu) | na manuka |
| watch | wo to toko | bei, lo raki |
| woman | geai - keai (Wu. levina ; Va. ne kepai) | na guruni |
| write | ultokai | mitiri |
| worship | ululo | lotu |
| wind | loni (Wu. lani) lon ser toko | na lagi |

| ENGLISH. | SANTO. | EFATE. |
|-------------|-------------------|--------------------------------------|
| wind, south | welin | suefate (come down from Efate) |
| do., north | kona | tokalau |
| do., west | warsaki | |
| do., east | toka lx | ruatu, tokalau |
| hurricane | lon lus—lawā | lagi atu |
| headwind | koroa—woteli | lagi sa |
| fair | lon tiperia | lagi uia |
| walk | sursuru | surata |
| wise | lolo roni | po matua |
| web-footed | wonwono | gogo |
| wise men | ro tuua ro roroni | natamole po matua |
| waves | sola | na beau |
| war | lus apapi | nafakal, nieru, nāru |
| worms | ululi goni api | asolat, ula (mag- gots) |

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